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REVIEW

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WHY CLAD COINS?

By W. Glenn Moore*

Since 1965 our coinage system has been inundated with sandwich-type pieces of the ten-cent, twenty-five-cent and fifty-cent denominations. Actually, the minting of the new "clad" dimes, quarters, and halves is much the same as that of cents and nickels, except that the strip from which the blanks or planchets are punched consists of three layers permanently bonded together.[1]

Formerly, these coins had a 90-per cent silver content. The Coinage Act of 1965 eliminated silver entirely from the dime and quarter, and reduced the silver content of the half dollar to 40 per cent. No change in standard silver dollars was authorized, but they have not been minted since 1935 and there are no plans at present to resume their production.[2]

The new dimes and quarters consist of a copper core faced or "clad" by layers of an alloy—75 per cent copper and 25 per cent nickel. The new halves consists of a core containing about 21 per cent silver and 79 per cent copper clad by layers containing 80 per cent silver and 20 per cent copper. The latter have an overall silver content of 40 per cent and are eight per cent lighter than earlier halves.[3]

Why did Congress pass a new law to eliminate silver from dimes and quarters and to reduce the silver content of half dollars? The answer is that because the consumption of silver had exceeded production, Congress had no choice. Industrial and artistic uses of silver had increased significantly with the tremendous growth in population and industry. The largest increase in the use of silver, however, resulted from an ever-increasing demand for coins—in exchange, for coin-operated machines, and by a growing number of coin collectors. So

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[1] Federal Reserve Bank of Atlanta, *Fundamental Facts about United States Money of Importance to Everyone Who Handles Cash* (Atlanta, 1966), 14.

[2] *Ibid.*

[3] *Ibid.*, 14, 16.

great was the demand for silver coins that the entire country was in the grip of a serious coin shortage by 1964.

The world production of silver could not be stepped up in response to the increased demand without a substantial price boost to encourage exploration and production. In fact, 70 per cent of the 1964 silver production came from copper, lead and zinc mines, where it was regarded as a by-product. The world's real silver mines also were running into poorer ores, and few rich deposits had been found in recent decades.[4]

In 1963, the free world used 422 million ounces of silver and produced only slightly more than 235 million. Mexico, which used to ship most of her silver to the United States, had contracted to sell large amounts to West Germany. Russia, which used to export some silver, had sold none since 1955. Furthermore, the United States used more than 300 million ounces in 1964, while in the same period, domestic mines produced about 40 million ounces.[5]

The difference between world production and consumption of silver was being supplied from the Treasury's huge silver bullion stocks. Under the Silver Purchase Act of 1934, more than two billion ounces of foreign and secondary silver were purchased at a cost of slightly over $1 billion. However, no silver has been bought under this act since 1942, but an Act of July 6, 1939, resulted in the purchase of 206 million ounces at a cost of $146.6 million. Under a subsequent Act of July 31, 1946, the Treasury added 376.6 million ounces by the end of 1962 at the cost of $340.9 million.[6]

These silver acquisitions by the Treasury had the effect of raising the market price of silver considerably. By the middle 1950's, the price had risen to about 91 cents an ounce. However, demand became greater than supply in 1959, and from then to November 1961, the price was kept down only by sales of the Treasury's silver stocks. When President

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[4] *U. S. News & World Report* (October 19, 1964), 59.

[5] *Ibid.*, 58.

[6] U. S. Senate, 76th Cong., 1st Sess., Committee on Banking and Currency, "Repealing Certain Legislation Relating to the Purchase of Silver, and for Other Purposes," *Senate Report* 175 (Washington, 1963), 2-3.

John F. Kennedy directed the Treasury to halt the sale of silver from its "free" or "nonmonetized" stocks on November 28, 1961, and to retire some silver certificates, the action came at a time when the price of silver was rising above the Treasury's selling price of 91 cents an ounce.[7]

The provisions requiring the Treasury to maintain a floor of 90.05 cents an ounce under newly mined domestic silver were repealed in June 1963, and this legislation further allowed for the disposal of "nonmonetized" silver at $1.2929 an ounce. The Treasury was forced, however, to begin selling silver in September 1963, when the market price of silver in New York and London reached $1.2930 an ounce.[8] Thus the Treasury assumed the job of equating supply and demand by opening its silver stocks to all who wanted to buy at $1.2929 an ounce, and could hold the price at that level by selling silver as long as its stocks held out.

Not all of the Treasury stocks, however, were "nonmonetized" silver to sell. The problem concerned the "monetized" silver in support of silver certificates in circulation. Because of the increasing demand for silver certificates in the $1 denomination, Congress authorized the $1 Federal Reserve note, first issued November 26, 1963, as a replacement. This action, however, caused all silver certificates (formerly issued in $1, $5, and $10 denominations) to be hoarded by collectors and silver speculators. Then, on September 30, 1964, the Treasury requested the Federal Reserve banks to begin retiring and destroying all silver certificates received by them, regardless of condition. Consequently, the stock of silver required to back silver certificates was reduced as the notes were taken out of circulation and destroyed.[9]

An unfortunate effect of the rapid depletion of the Treasury's silver stocks was to touch off speculation in silver markets and their

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[7] William J. Frazer, Jr., and William P. Yohe, *Introduction to the Analytics and Institutions of Money and Banking* (Princeton, 1966), 188n-189n.

[8] Ignoring the cost of melting and the legal prohibitions, it becomes profitable to melt U. S. silver dollars for their silver content when the price rises above $1.2929 ($1.38 an ounce in the case of subsidiary silver coins). *Ibid.*, 189n.

[9] *Fundamental Facts*, 3.

futures. Handy and Harman, the nation's leading refiner and fabricator of silver, estimated in its 1964 *Annual Review of the Silver Market* that hoarders and speculators bought heavily in the last four months of that year, presumably anticipating a price rise. The review also noted that the domestic industrial consumption of silver rose 11 per cent in 1964, while the Treasury stocks shrank by 23 per cent.[10]

Meanwhile, the Treasury efforts to cope with the coin shortage contributed to a faster drop in silver stocks. The United States mints in Philadelphia and Denver doubled their output. In 1963, they used 111 million ounces of silver in coins; in 1964, 203 million ounces; in 1965, 320.3 million ounces.[11] Thus the United States by 1965 found itself using far more silver for coinage alone than the total of free world silver production.

In the summer of 1964, when the Legal and Monetary Affairs Subcommittee of the House Committee on Government Operations first held hearings into the causes and possible relief to the nation's then-serious coin shortage, the mint was producing coin at the rate of about 4.3 billion pieces a year. Although some 48 billion coins were then estimated to be in existence, the merchants and bankers were experiencing shortages in all coin denominations. Neither the commercial banks nor, in turn, the Federal Reserve banks could fill the requests for coin.[12]

The subcommittee study revealed that the shortage resulted principally from the unprecedented coin uses in vending machines and other coin-operated devices, as well as, the rapid growth in coin hoarding (for profit or to assure adequacy of supply for business purposes). The Committee on Government Operations made two recommendations in its report. One was designed to promote dishoarding by businesses and individuals. The other gave committee approval to the mint's crash production program which began immediately after the subcommittee's hearings were called.[13]

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10 *The Atlanta Journal,* January 23, 1965.

11 U. S. House, 89th Cong., 2nd Sess., Committee on Government Operations, "The Coin Situation," *House Report* 1468 (Washington, 1966), 28.

12 *Ibid.,* 4-5.

13 *Ibid.,* 5.

By February 1965, when the subcommittee's second hearings were held, the coin situation had substantially improved. Not only did the mint's schedules call for the production of more than 4.5 billion pieces in the first half of that year, but the fact that there was no actual shortage of coins was again clearly evident. The big problem that remained was to get the coin that was being held out of circulation back into commercial channels. However, the fact remained that the Treasury's silver supply was subject to further large diminutions through the mint's accelerated production program.[14]

Added to the coinage demands on the silver stocks was the ever-increasing demand by industrial and artistic users. By June 30, 1964, more than 324 million ounces had been sold for industrial use under the authority of the Acts of July 12, 1943, and July 31, 1946. Silver not only continued to be used in luxury items, but found rising new markets in the electronics, aircraft and space industries. In 1963 alone, industrial consumption amounted to 110 million ounces, and the estimate for 1964 was about 120 million ounces.[15]

The economic interests of the American silver producers, however, were different from those of the users of silver. Because of the large monetary demand for the metal, the American silver-producing interests in general opposed any elimination or reduction of silver in coins. Hence, the Coinage Act of 1965—signed by President Lyndon B. Johnson on July 23—was a compromise in Congress between the diverse economic interests of the two groups.[16]

It is to be remembered that the 1965 coinage legislation provided for the elimination of silver from the dime and quarter, and the reduction of the silver content of the half dollar from 90 per cent to 40 per cent. The unchanged standard silver dollar could not be minted

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[14] *Ibid.*, 5-6.

[15] Statement by Leland Howard, Director, Office of Domestic Gold and Silver Operations, June 8, 1965, before the House Committee on Interior and Insular Affairs. Contained in U. S. Treasury Department, "Annual Report of the Secretary of the Treasury on the State of the Finances," *Treasury Document* 3236 (Washington, 1966), 314-316.

[16] Clifton H. Kreps and Olin S. Pugh, *Money, Banking and Monetary Policy* (New York, 1967), 330.

for five years.[17] Because no silver dollars had been minted since 1935, the silver users gained nothing by the latter provision. The act, however, marked a sharp curtailment in the usage of silver for monetary purposes, and the silver users were reasonably well satisfied with it.[18]

In addition to retaining silver in the half dollar, the silver producers were protected by the putting of a floor by Congress under the price of newly-mined domestic silver. Section 104 of Title I of the Coinage Act of 1965 provides that the Secretary of the Treasury

> shall purchase at a price of $1.25 per fine troy ounce any silver mined after the date of enactment of this Act from natural deposits in the United States or any place subject to the jurisdiction thereof and tendered to a United States mint or assay office within one year after the month in which the ore from which it is derived was mined.[19]

The new clad coins also benefited other groups. The vending-machine industry gained in two ways—an ample supply of coins for future expansion, and no expensive conversion of existing coin-operated equipment. The cupro-nickel layers of the new clad coins have the same electrical properties of the "old" silver coins. In fact, the major reason for the adoption of these specific clad metals for coinage was that they would be acceptable to rejection devices (sensors) in vending machines. To have changed all rejection devices would have required from one to three years, and an expenditure by the vending-machine industry of an estimated $100 million.[20]

The Treasury also gained in two ways. First, its silver problem was alleviated temporarily. At the time of the Legal and Monetary Affairs Subcommittee hearings in February 1965, the Treasury estimated its silver stocks at 785 million ounces. The 1965 Handy and Harman *Annual Review of the Silver Market* showed the Treasury silver stocks

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[17] Section 101 (c) of Title I of the Coinage Act of 1965. See *Treasury Document* 3236, 317.

[18] Kreps and Pugh, *Money, Banking and Monetary Policy,* 330.

[19] *Treasury Document* 3236, 317.

[20] *House Report* 1468, 7.

at 800 million ounces on December 31, 1965. The study also estimated that for 1966, the Treasury stocks would be reduced by 100 million ounces for coinage and between 75 to 100 million ounces by industrial withdrawals. At this rate of depletion, the Treasury silver stocks would have been rapidly exhausted, but a total usage of 100 million ounces for both coinage and industrial withdrawals was estimated for each year after 1966—indicating that the Treasury stocks would last through 1973.[21] Second, the Treasury profit from minting operations (seigniorage) was increased significantly. For example, each $1,000 of the new dimes or quarters contains about $60 of metallic content.[22] Seigniorage amounted only to $117 million in fiscal year 1965, but it was estimated at $900 million in fiscal year 1966, and about $1.5 billion for fiscal year 1967.[23]

In conclusion, the rapid depletion of the Treasury's silver stocks in trying to overcome an acute coin shortage in the mid-1960's led Congress to reconsider the use of silver for monetary purposes. It was obvious that the Treasury soon would have to stop using silver for coinage. To avoid any such development, the use of silver in coins was reduced while the Treasury's stocks were still large. Fortunately, the ingenuity of American industry and trained research came to the rescue with a clad coin.

Some ask if Gresham's law—in effect, bad money drives good money out of circulation—would have any application during the transition period from the "old" silver to the "new" clad coins? While this precept had universal application when all coinage systems attempted to equate intrinsic values and face value, it should not operate when different coins have the same face value.

Of course, some "old" silver coins, especially half dollars and quarters, are being hoarded by speculators for other than numismatic purposes. They expect eventually to make a profit by selling the coins to industrial users for melting. In fact, on July 14, 1967, the Treasury abandoned the sale of silver at $1.2929 an ounce[24] and announced

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21 *Ibid.*, 28.

22 Kreps and Pugh, *Money, Banking and Monetary Policy*, 331.

23 *House Report* 1468, 28.

24 *The Atlanta Journal and Constitution, October* 15, 1967.

that the silver certificates still in circulation[25] would be redeemable in silver at $1.2929 an ounce only through June 24, 1968. This action caused an immediate and dramatic rise in the market price of silver (to $1.87 an ounce), gave the collectors of the rapidly-disappearing silver certificates an unexpected financial windfall,[26] and lent encouragement to all speculators in silver coins.

It should be noted, however, that speculators in silver coins are ignoring one important consideration—the Coinage Act of 1965 gave standby authority to the Secretary of the Treasury "to prohibit, curtail, or regulate the exportation, melting, or treating of any coin of the United States."[27] The act also made punishable by a fine of not exceeding $10,000 or imprisonment not exceeding one year, or both, the lending or borrowing of money or credit upon the security of such coins as the Treasury Secretary may designate by proclamation.[28] Such Treasury controls were invoked on May 18, 1967, when a ban on the melting of coins was proclaimed along with a limitation on sales of silver bars to domestic users[29] and a prohibition on exports of silver coins.[30]

The Treasury, of course, is not bound by the ban on melting of coins. Immediately following its ban, the Treasury quietly began withdrawing from circulation (through the Federal Reserve banks) some of the silver dimes and quarters—described as a precaution to provide an ample supply of coins for the Christmas rush, and to make

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25 Silver certificates in circulation (outside the Treasury and the Federal Reserve banks) were reported as $547,000,000 on April 30, 1967, while the silver bullion then held by the Treasury amounted to $664,000,000. Board of Governors, *Federal Reserve Bulletin* (Washington, 1967), 991.

26 As intermediaries between the industrial users of silver and the collectors of silver certificates, the nation's coin dealers and brokers were offering as much as a thirty per cent premium on silver certificates in the summer of 1967.

27 Section 105 (a) of Title I. See *Treasury Document* 3236, 317.

28 Section 212 (a) of Title II. *Ibid.*, 320.

29 Set at 2,000,000 ounces weekly. Because new production exceeds 40,000,000 ounces annually, Treasury officials stated that the rationing system should satisfy domestic industrial needs which aproach 160,000,000 ounces a year. See *The Atlanta Journal and Constitution,* October 15, 1967.

30 *The Atlanta Journal,* October 24, 1967.

certain the Treasury had enough silver to redeem silver certificates and feed the strategic stockpile.[31] This informal practice, however, became a fixed rule by late July, 1967, but the Treasury did not announce until late October, 1967, that it anticipates the melting of silver coins in early 1968—to help accumulate enough silver for domestic use into the 1970's.[32]

Thus there occurred a sharp reduction in the Treasury silver stocks within the short span of a few years—on August 31, 1967, the silver bullion held by the Treasury was reported to be worth $519,000,000 (at $1.2929 an ounce).[33] Like it or not, the clad coin, necessitated by Treasury silver problems in the 1960's, has become an important part of the changing American scene, and it promises to play an ever-increasing role in the future.

[31] *Ibid.* The Treasury subsequently announced (October 13, 1967) that it was saving its purest silver for the strategic stockpile. This decision prompted the price of silver to reach a record of $1.89 an ounce ten days later.

[32] *Ibid.* At the same time, the Treasury disclaimed any plans to lift the melting ban or to recall all silver coins.

[33] Board of Governors, *Federal Reserve Bulletin* (Washington, 1967), 1765. In addition, the Treasury for several years has held 3,000,000 silver dollars and, presumably, these pieces could be diverted into the melting pot or used to redeem silver certificates in circulation.

FOWL PLAY ON THE FRONTIER

By Wm. J. Swanson*

Augustus Baldwin Longstreet's *Georgia Scenes* has been hailed as the first significant written manifestation of American frontier humor; this, indeed, it is. The critics who have pored over this work for many years have, apparently, found in it a seemingly inexhaustible supply of the stuff of speculation. One sketch in that early nineteenth century work would seem to indicate a similarity in certain folk customs found in frontier Georgia, the New Netherland of Peter Stuyvesant, and twentieth century Guatemala. This sketch deals with a gander pulling which Judge Longstreet set outside of Augusta, Georgia, in 1798.

In Judge Longstreet's words:

> A circular path of about forty yards diameter had already been laid out; over which, from two posts about ten feet apart, stretched a rope, the middle of which was directly over the path. The rope hung loosely, so as to allow it, with the weight of a gander attached to it, to vibrate in an arc of four or five feet span, and so as to bring the breast of the gander within barely easy reach of a man of middle stature upon a horse of common size.
>
> A hat was now handed to such as wished to enter the list; and they threw into it twenty-five cents each; this sum was the victor's prize.
>
> The devoted gander was now produced; and Mr. Prator, having first tied his feet together with a strong cord, proceeded to the *neck-greasing*. Abhorrent as it may be to all who respect the tenderer relations of life, *Mrs.* Prator had actually prepared a gourd of goose-grease for this very purpose.[1]

*Instructor in English

[1] Augustus Baldwin Longstreet, *Georgia Scenes* (New York: Sagamore Press, Inc., 1957), 100.

Judge Longstreet further describes the attachment of the gander to the rope stretched between the posts directly above the path over which the contestants would ride. He adds that a man was placed on each side of the suspended gander to lash the horse of any contestant who might be tempted to linger under the prize in violation of contest rules.[2]

During Shrovetide (the Monday and Tuesday immediately preceding Ash Wednesday) in New Netherland the sport of pulling the goose was a part of the holiday merriment. A goose or hare with well-greased head was suspended from a rope stretched across the road and the young bloods of the village would attempt to pluck it down as they galloped past on horseback. An interesting variation of this game saw the goose hanging from a line stretched across a stream. A boat was rowed under the suspended prize and the contestant, standing on a plank in the boat's stern, would attempt to pull it down. An unsuccessful pass saw the contestant rewarded for his efforts with a cold bath. Although Peter Stuyvesant was opposed to the custom, it persisted even after New Netherland came under English control in 1664.[3]

Because of the frontier barbarity of the sport, one could be pardoned for assuming that it would not be likely to persist into the twentieth century. However, a short item in a monograph published in Guatemala in 1960 would seem to indicate that the custom, there dubbed "the pulling of ducks," was known in one area of that country (Huite, which was chartered as a municipality on 5 October 1957[4]) until fairly recent times. In the words of Alvaro Enrique Palma S., author of the monograph:

> Antano se celebraba tambien la fiesta de San Juan se jalaban patos, (esta informacion la conseguimos nosotros) costumbre que ha pasado de moda.

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2 *Ibid.*, 101.

3 John Allen Krout, "Pulling the Goose" *Annals of American Sport,* ed. Ralph Henry Gabriel, *The Pageant of America* (New Haven: Yale University Press, 1929), XV, 15.

4 Alvaro Enrique Palma S., *Huité* (*Pequeña Monografia*), (Guatemala; Editorial del Ministerio de Educación Pública "José de Pineda Ibarra," 1960), 21-23.

> "La jalada de patos" consistia en poner de un horcon o poste a otro, un lazo, alli se amarraba un pato vivo colgado, y un jinete en carrera pasaba y jalaba el pato el que en cuanto recibia el primer jalon ya se defendia solo en el momento mismo que oia que el caballo se acercaba al lazo.[5]

It is interesting to note that in all of the pulling accounts disapproval was either expressed or implied. Judge Longstreet's account has a wryly facetious flavor; moreover, although the account was written as a newspaper sketch a few years before it appeared in the *Georgia Scenes* collection (which was first published in book form in 1835), Judge Longstreet holds that the event which he described took place in 1798. Because he himself was born in 1790, he would have had to be about eight years old at the time of the described gander pulling. One can speculate that in choosing the 1798 date he was attempting to assure his readers that "this sort of thing doesn't happen around Augusta any more."

The account of the New Netherland indulgences in the sport states that it was enjoyed despite the disapproval of the Dutch Governor, Peter Stuyvesant. One might be led to conclude that this sport was regarded by the officials of the Dutch colony as one belonging chiefly to the lower orders, in much the same way that stock car racing is regarded by the more sophisticated today.

Senor Palma, in his monograph, states that duck pulling was indulged in in "bygone years" (he refuses to be more specific than this) and that the custom has "passed out of style." From none of the sources does one gain an impression of unqualified approval of the activity described.

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[5] *Ibid.*, 80.

In years past the Feast of Saint John was also celebrated and ducks were pulled (we have personally gathered this information)—this custom has passed out of style.

The "pulling of ducks" consisted in extending from one forked branch or post to another line, from which line was hanged a living duck—and a horseback rider would pass and pull the fowl, the which (upon feeling the first pull) would defend itself in the very moment that it heard the horse approaching the rope.

There is, by the way, an interesting point in common shared by colonial New Netherland and modern Guatemala: in both places the pullings were associated with a religious festival. In New Netherland the festival was Shrovetide and in Guatemala it was the Feast of Saint John. In Georgia, on the other hand, the pulling contest seems to have been set up as a routine entertainment and as a possible source of profit for its promoter.

What conclusion can be drawn from this material? Perhaps the safest conclusion would be this: cruel and barbarous amusements are not particularly characteristic of specific nationality groups but are the natural outgrowth of a rugged frontier environment.

GEOGRAPHIC FACTORS OF OFFICE BUILDING LOCATION

By Jack L. Jewell*

High-rise office buildings are one of the most spectacular and universally recognized symbols of the American city. Their towers are among first significant features that appear on the horizon as the city is approached. This study presents three phases, or eras, of office building construction in the downtown section of the Atlanta Central Business District with focus on factors of site location involving accessibility, functional linkages, physical and economic environment, and human influences upon location.

Office Building Construction Eras

There have been three eras of office construction in the United States. The First Era came between the years 1885 and 1919, the Second Era between 1920 and 1944, and the Third Era between 1945 and the present. Bailey refers to a study in 1926 which indicated that First Era office buildings has an average life span of 37 years compared to an anticipated 75- to 100-year life span for Second Era buildings.[1]

An article in the *Atlanta Journal* describes three eras of office building in Atlanta which coincide with Bailey's eras.

> There have been three major building booms in Atlanta's history. First, following the Civil War, the brick buildings began appearing in the downtown area. This was in the 1880's and stepped up in the 1890's to about 1910, and, extending sporadically until about 1914, when World War I started. The second, and most important in the city's growth, until the current boom, was in the 1920's, ending abruptly about the first of 1931, by the great depression. From 1931,

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[1] George R. Bailey, "The Birth, Life, and Death of an Office Building," *Journal of Property Management,* XXVII (September, 1962), 213-218.

> stifled by the depression, and stopped again by World War II, no real building progress was made until after 1946. The third, and current boom—outdistancing all others—started slowly about 1946.[2]

Each successive office building construction era has been attuned to modern building trends to such degree that structures of preceding eras either have had to conform to new concepts of office building architecture and function or face extinction. In some instances, owner-occupied buildings have avoided conforming to modern building trends. A case in point is a bank building in Atlanta, a First Era building, which operates at a profit to its owner despite the fact that its rent rates are the lowest of any building in its proximity and that it maintains a relatively high vacancy rate. The bank pays a capital stock tax but no direct ad valorem taxes on the property and, in addition, the bank is housed in its own building.

Modern Construction Practices

The construction of a large office building is most commonly associated with a bank, an insurance company, or some other previously assured occupancy. The risks for this stem from the reasons involved; namely, construction costs have reached appalling heights, operating expenses and taxes are virtually overpowering, and the maintenance of an adequate occupancy rate to provide a profit is too hazardous for an independent investor due to the mushrooming competition of the rental market. It is unlikely that a large office building project could be found under construction today in which the builders expect to rent speculatively to profitable advantage. The *National Market Letter* says:

> New office buildings built for rental to multiple tenancy in the present market cannot be filled fast enough to relieve the builder from undue risk. Such buildings should only be built today by bulk space users or institutional investors who can underwrite losses in the early years.[3]

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[2] "Three Major Booms Stretch Atlanta," *Atlanta Journal,* March 21, 1962, 1, 5.

[3] *The National Market Letter,* XVII, No. 12 (April, 1963), 8.

Urban Land reported:

> A conspicuous feature of postwar office construction in Chicago has been the comparatively small amount done "speculatively." All but two of the dozen major new buildings (250,000 square feet or larger) have been erected by or on behalf of firms expecting to occupy most of the space. Insurance companies have been especially prominent as sponsors of new office buildings . . . [4]

In all probability, an edifice speculatively proposed could not be financed as was the case in a recent office building venture in Atlanta. Construction of a projected 12-story office building was delayed indefinitely because a key tenant for the projected structure cancelled plans to occupy an appreciable amount of space in the projected building. The upshot of this cancellation was that the construction company could not secure firm leases for at least one-half occupancy upon completion of the building.[5] Therefore, financial arrangements for the venture could not be concluded.

As a consequence of the risks involved, big users of space are planning and doing most of the office building construction. They build beyond their immediate requirements, partly in anticipation of future expansion of their organizations, and partly for profit from rental of the extra space which reduces their own rental costs. Typical examples of this trend in Atlanta are the builders of the Fulton National Bank Building, the Bank of Georgia Building, and the First Federal Savings and Loan Building, all of which utilize lower floors and lease the remaining space. Newly constructed buildings such as the Hartford and the First National Bank Buildings are examples of trends in this direction. In 1965, the Continental Insurance Company occupied almost half of Atlanta's American Fore Building and leased the remainder of the building. Figure 1 shows the major high-rise office buildings of downtown Atlanta.

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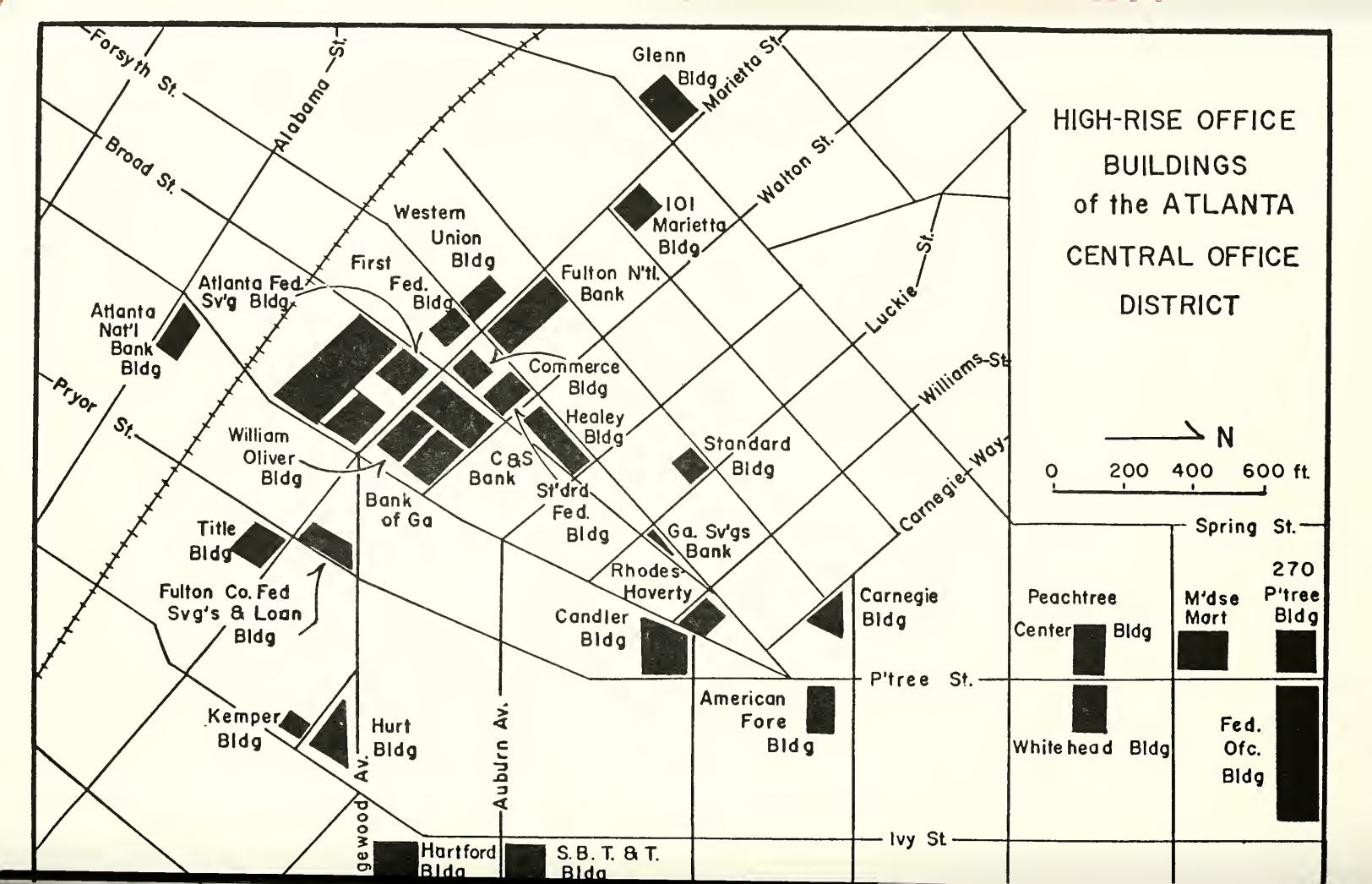
[4] "Chicago's Downtown Office Space Supply," *Urban Land,* (April, 1961), 8.

[5] John Crown, "Structure Delayed on Ponce de Leon," *Atlanta Journal and Constitution,* January 9, 1964. Also, see discussion concerning the decline of speculation as stimulus in "Office Buildings," *Architectural Record,* CXIV (June, 1962), 121-151.


HIGH-RISE OFFICE BUILDINGS of the ATLANTA CENTRAL OFFICE DISTRICT
N
0 200 400 600 ft.
Forsyth St.
Alabama St.
Broad St.
Pryor St.
Glenn Bldg
Marietta St.
Walton St.
101 Marietta Bldg
Luckie St.
Williams St.
Carnegie Way
Spring St.
Western Union Bldg
First Fed. Bldg
Fulton N'tl. Bank
Atlanta Fed. Sv'g Bldg
Atlanta Nat'l Bank Bldg
Commerce Bldg
Healey Bldg
Standard Bldg
William Oliver Bldg
C&S Bank
St'drd Fed. Bldg
Bank of Ga
Ga. Sv'gs Bank
Rhodes-Haverty
Title Bldg
Fulton Co. Fed Svg's & Loan Bldg
Candler Bldg
Carnegie Bldg
Peachtree Center Bldg
M'dse Mart
270 P'tree Bldg
P'tree St.
American Fore Bldg
Whitehead Bldg
Fed. Ofc. Bldg
Kemper Bldg
Hurt Bldg
Auburn Av.
Ivy St
Hartford Bldg
S.B.T. & T. Bldg

Three major types of office buildings prevail in the modern construction boom. The first is the corporate building largely restricted to New York City because of the great concentration of headquarters in that city. This type office building generally houses headquarters' functions of large corporations. The second type is the single-occupancy institutional, or "identity type" illustrated by the Inland Steel Building in Chicago, the Libby-Owens-Ford Building in Toledo, and the Alcoa Building in Pittsburgh. They have important advertising and public relations value, are particularly designed to use the company's products (stainless steel, aluminum, glass, etc.), are more expensive than ordinary buildings, and are often partly subsidized for this reason. The third type is the multiple-occupancy, or ordinary, office building usually designed for rental to small tenants.[6]

Locational Considerations

Geographic factors and considerations are primarily involved in site selection as well as spatial interrelations of the edifice within its sphere of influence. A primary element in site selection concerns the geographical connections of the building and the area it is to serve or be served by. No matter how beautiful or now functionally perfect a building may be, it will never be able to overcome serious shortcomings of its site. For instance, parking problems have plagued Second Era buildings, some of which were built before the modern boom in automobiles. Third Era buildings are attempting to provide parking either under their own roofs or in nearby facilities.

Accessibility. Accessibility, public transit, and parking are interwoven problems that plague the office function. While retail and wholesale functions require movement of goods and people, the major part of the office function exists only to serve people. If it is not readily accessible to its clientele, it degenerates.

Accessibility is perhaps the most important factor in site location. How far must employees travel to get to work? The shorter the distance the better, but adequate public transportation modifies the importance

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6 George R. Bailey, "The Skyscraper Snaps Back," *Skyscraper Management,* XLVII (April, 1962), 12-13.

of site location provided the site is convenient to major transportation lines. Both employees and clientele usually must get to the office building to transact their affairs, therefore, office buildings tend to locate near main traffic arteries. For example, the Atlanta National Bank Building, a First Era building, is now virtually inoperative primarily because of an unfavorable location, yet it is located less than one block from the new one million square feet First National Bank Building.

Local environment. Another factor in high-rise office building location is local environment. In almost all cases the jamming of the site against a heavily traveled main artery causes bottlenecks and traffic snarls which impede normal traffic flow.[7] The kind of district in which the site of the proposed building is located, the possibilities of the site becoming more desirable in the future, land use on nearby properties, topography of the site, and nuisance factors such as smoke, noise, odors, dirt, and unusual light obstructions, all of which tend to make maintenance costs skyrocket, all play important roles in office building location.

A plot outline which will allow orientation of the building so as to gain full advantage of the prevailing breezes and maximum advantage of shade from direct rays of the sun will cut down costs of summer air conditioning. Moreover, with modern architectural methods of fenestration, the proximity to adjoining buildings produces problems of natural versus artificial lighting of the building. A building with much glassed-in area placed extremely close to other high-rise buildings defeats the purpose of large scale fenestration unless the proposed building rises significantly higher than surrounding edifices as in the case of the First National Bank Building in Atlanta.

Unusual construction complications. Any large office building will need an excavated basement and substantial foundations. Added expense may be incurred if adjoining buildings must be shored up during excavation. Complications may arise due to the water table, soil conditions, geological structure, likelihood of nature catastrophies such as flooding, earthquake, or subsidence, and from slope problems.

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[7] Kenneth H. Ripnen, *Office Building and Office Layout Planning* (New York, McGraw Hill Co, 1960), 74-78.

In general, while slope may be an asset in excavation and mutli-level access, it is more expensive to build on steep sites.[8]

Functional linkages. Function is an important factor of office building location. A vital consideration is the choice of locality which will give easiest contact with other activities to which prospective tenants will be functionally linked. These ties may differ; for instance, the functional needs of a medical office building are not the same as those of a multiple-occupancy office building. A study by Free listed five locational advantages of office buildings which attract medical trade: (1) the building must be located on or near a major traffic artery because of the need for convenient accessibility by the large volume of clientele which go in and out of the building; (2) the building must be near good public transportation both for clientele and for the working force; (3) there should be retail stores and restaurants nearby; (4) the hospital district should be within fifteen minutes in either direction; and finally, (5) there should be a medical school or university nearby for immediate access to qualified consultants.[9] The first three of these locational advantages, as stated by Free, could be considered as advantages for the location of any office building while the latter two are specifically oriented to medical office buildings.

A survey of 750 business organizations by the firm of H. K. Negbaur and Company, Inc., New York City, leasing specialists, was summarized in *Urban Land* as follows:

> . . . the leasing firm gave the following tabulation of subjects included in the questionnaire survey and the percentage of respondents accorded first consideration in each instance:
>
> Accessibility of transportation, 26 per cent; rental, 25 per cent; accessibility of customers, 18 per cent; air conditioning and new "prestige" building, each 12 per cent; inexpensive restaurants and luncheonettes nearby for employees and garage in building, each two per cent; Post Office nearby,

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[8] Leonard Manasseh and Roger Cunliffe, *Office Buildings* (New York: Reinhold publishing Corp., 1962), 17.

[9] Robert L. Free, "Appraisal of Medical Buildings," *Appraisal Journal*, XXVI (January, 1958), 81-86.

number of elevators serving a floor, hung ceiling with recessed fluorescent lights, each one per cent.

Approximately 13 per cent of 750 business organizations to whom the research firm submitted its survey questionnaire participated. A broad range of industries was represented among the 103 business responding.[10]

Marketing influence. The marketing influence of a high-rise office building is the relationship of the economic function of the building (in terms of service or sales) with potential clientele. It is, perhaps, best measured in terms of accessibility concerning those office functions requiring face to face transactions, i.e., lawyers and doctors, and others. Other office functions may bear strong linkages with similar office functions (as in the case of a financial office district) and their marketing influence may be secondary in importance relative to site location because of a need to be near parallel and related functions. In any case, if an office building enjoys a favorable market for its services, its site will tend to be economical as well as accessible to the customer.

Competitive position is a result of the economic pressures of supply and demand. Swan indicates that the element of competition is one of the determinants of the moment of time when one land use is replaced by another land use.[11] Scarcity of usable land breeds competition for a given site and dictates that only those economic activities can long survive which provide maximum return on investment. When usable land is plentiful, economic activities may survive even though their operation be marginal. In terms of competitive position, the supply and demand factor dictates that if an office building is to occupy a given site in a region of scarce usable land, there must be a reasonable guarantee that such use will provide an adequate return on the investment.

Land value and land use stability. Land value, a factor involved in the location of office buildings, is derived from a complex mixture

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10 "Factors in Business Office Relocation Plans," *Urban Land,* XIX (July-August, 1960), 4.

11 Herbert S. Swan, "Land Values and City Growth," *The Journal of Land and Public Utility Economics,* X (May, 1934), 201.

of phenomena and is subject to change with the passing of time. The purpose and desire of man, the scarcity of usable land, and the purchasing power of the general area in which the site is located are major characteristics of land value. Specifically, the land value of a particular site is influenced by its competitive position, marketing influence, stability of use, and relation to surroundings.

Modern high-rise office buildings are generally expected to enjoy a profitable life span of at least 50 to 75 years. The maximum depreciation time is 50 years. Therefore, it is imperative that consideration for stability of land use be taken into account. Taylor sums up this aspect of site location:

> An unstable site is the resultant of a combination of influences such as economic loss, physical depreciation, change in buying habits, functional obsolescence, and changes in traffic and parking patterns. Sites are improved on the basis of future return, i.e., a coming use, and if that use does not produce the anticipated return, it is replaced by a more economic use.[12]

Proudfoot indicates that the dominant factor necesary for site selection with regard to stability is accessibility to the greatest number of potential consumers of goods and services.[13]

There is a lack of developable land in most Central Business Districts. Consequently, if an office building is to occupy a favorable site it will often force the demise of an existing land use considered of less economic value. The proposed office building in relation to surrounding land uses must be an improvement to its immediate environs if it is to compete successfully in economic worth with surrounding land uses. Ideally, it should command a higher land value than the land use it supercedes as well as to raise the value of adjacent land. Better office buildings force competitiors to remodel to keep in stride and ultimately seem to stimulate the construction of bigger and better office buildings.

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[12] Gerald Kirkbridge Taylor, Jr., *Relationships Between Land Value and Land Use in a Central Business District* (Washington: Urban Land Institute, 1957), 26.

[13] Malcolm J. Proudfoot, "The Selection of a Business Site," *Journal of Land and Public Utility Economics,* XIV (November, 1938), 371.

Human factors. In addition, human factors must be considered in office building location. There tends to be a strong attraction of like upon like in business groupings and offices of certain occupations often congregate. There are manifested needs for intercommunication, for the availability of a pool of similarly trained labor force and management, for prestige, and for the volume of business all of which become linked to a specific area.

A vital concern to those engaged in office building location is office space market demand of the city in which the structure is to be erected. Along this line, Shultz and Simmons report the results of early studies made of this facet of building location.

> Even as early as 1922 fears had been expressed that office space would be overdone if its production were not governed by some relationship to the requirements of a city. In San Francisco, E. M. Applegarth . . . made the first attempt to determine a city's real need for office space. He assumed that each city had a relationship between population and office space; while this would be different for different cities, it might be fairly uniform from year to year in each city.[14]

The Appiegarth study, as related by Shultz and Simmons, shows that between the years 1914 and 1924 the total per capita square foot office floor space of San Francisco rose from 7.50 to 7.70 square feet while the per capita of office floor space actually occupied during this period rose from 6.37 to 6.75 square feet. The upshot was that while the gap was closing, the city remained overbuilt by about one square foot per capita.

A later study by Hart re-affirms that population ratio studies are valuable instruments in selecting office building sites. However, Hart shows that results of such studies may not be so easily diagnosed. For instance, he states that population ratio may not be directly related to the kind of business development taking place within a community. It is possible that industrial and office space may not expand in the

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[14] Earl Shultz and Walter Simmons, *Offices in the Sky* (Indianapolis: Bobbs-Merrill Company, Inc., 1959), 159-160.

same proportion as population. While any increase in population will automatically require more office space, such as lawyers and doctors, the dominant economic and functional characteristics of the city may dictate the quantity of office floor space needed.[15] A highly industrialized city may not need the same kinds and amounts of office space as a city in which the dominant function is real estate and insurance.

The attitudes and desires of the labor force as to site location for office buildings is an important consideration. A survey conducted among 100,000 insurance workers in an area of lower Manhattan's financial district revealed "these downtown job holders voted heavily in favor of working downtown. In fact, they stated outright that if the companies moved to the suburbs they would not make the trek, but would hunt for other jobs downtown."[16] A paper presented in 1959 by Fred B. Moore at a conference of the Building Owners and Managers of America stated, "The convenience of a downtown location means a lot to the employees of companies housed there and it is not uncommon for a company to lose a majority of its old personnel when it moves to one of the suburbs." The Moore paper lists assets of a sociological nature to downtown location as (1) prior start, a pattern of economic activity has developed downtown over the years and has resulted in patterns of movement by clientele of office buildings and shoppers to this district, and (2) congestion, people like to be where other people are and pedestrian congestion stimulates economic activity. On the other hand, auto congestion is a liability which must be alleviated.[17]

Summary and Conclusions

The analysis of office building location characteristics is a many faceted geographic problem involving economic, sociological, and other

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[15] Gerald T. Hart, "Economic Background of Office Buildings," *Appraisal* Journal, XXIX (April, 1961), 207-212.

[16] "Downtown Wins Employee Popularity Poll," *Skyscraper Management,* XLIV (October, 1959), 68.

[17] Fred B. Moore, "Urban Development and Its Effect on Downtown Office Buildings," paper read before the Southern Conference of the National Association of Building Owners and Managers at Birmingham, Alabama, March 17, 1959.

considerations. This problem is of such complex magnitude that the National Association of Building Owners and Managers organized a Building Planning Service for site selection based on circumstances surrounding individual office buildings. While a number of checklists may be found in office building literature,[18] no one such list should be considered as being exhaustive.

Atlanta has experienced three eras of office building construction which coincide with similar building eras across the United States. Presentday office construction is not undertaken speculatively by large users of space with assured occupancy prior to construction. Specific location of individual buildings involves accessibility, parking, land value, primary function of the building, and its linkages with its clientele and with other buildings. The construction of new office buildings appears to be the most spectacular evidence of the growth of the city of Atlanta.

[18] See: S. Wescott Toole, "Choosing a Business Location: Downtown vs. Suburbia," *Skyscraper Management,* XLIV (October, 1959), 18-19, 69-70; Ripnen, 74-78; Abbott L. Nelson, "The Value of an Economic Analysis of Downtown," *Skyscraper Management,* XLV (October, 1960), 12-14.

ATTICUS G. HAYGOOD: SOCIAL CRITIC OF THE NEW SOUTH

President of Emory College, agent of the Slater Fund, bishop of the Methodist Church, Atticus Green Haygood was also a pioneer social critic of the New South. In speeches, pamphlets, and books, he considered such problems as the Negro question, lynching, convict leasing, the liquor evil, farm tenancy and educational backwardness. Many of his later views were foreshadowed in a Thanksgiving sermon he delivered at Emory on November 25, 1880. Southerners, he said, should frankly recognize their faults and seek to correct them. Too provincial in the past, they had not felt enough of the heartbeat of the world outside. "Had we been less provincial, less shut in by and with our own ideas, had we known the world better," he declared, "there would have been no war in 1861." He was pleased that slavery had been abolished because emancipation had brought benefits to both Negroes and whites and because it would lead to southern industrial and business progress and to social and ethical improvement of the section. The South, he said, was now ready to take its "place among both the conservative and aggressive forces of the civilized Christian world." But there was a vast mass of illiteracy, among whites as well as blacks. Public schools were painfully inadequate, and colleges and universities struggled against "fearful odds." The want of literature was "too obvious to dispute about, ... too painful to dwell upon." Although nature had furnished conditions for a prosperous industry, the section still lagged. In order to advance, its people must practice such traits as industry and economy in business, political and social toleration, respect for law and authority; they must cease from politics as a trust and a trade. "Our deliverance will come," he declared, "through industry, economy, civil order, and the blessing of God upon obedience." Within twenty years, he hoped the "South" would have only geographic significance. To look forward, he felt, was not to do injustice to heroic southern dead.

Haygood elaborated his views further in a speech delivered in Boston and several other New England cities in 1881. In this speech

he called for sectional reconciliation and southern economic and social progress. The South should be regarded as "simply part of the nation." People in the different sections could no longer afford to hate each other or even to think evil of each other. If there was one "supreme civil duty" of the hour, it was the "burial of sectional animosities." Usually poor and ignorant, southern Negroes constituted a major problem; and the problem could be solved best with the assistance of all parties and all sections. "We want you of the North," he urged, "to help us make the most of (the Negro) as a man and as a citizen . . ." Although the South had made considerable economic progress in 1865, it was still predominantly agricultural. Haygood, however, was confident that a manufacturing instinct was emerging and that farmers were becoming convinced of the sound policy of diversified crops. Much, he noted, needed to be done in the field of education. Partly because financial resources were inadequate, schools had been neglected, and colleges lacked substantial endowments or other resources. But southerners, he felt, were *"weary of geographical and sentimental politics"* and wanted peace, development of industry, and the improvement of their civilization.

Haygood's views concerning the Negro question were expressed at greatest length in a book *Our Brother in Black: His Freedom and His Future* published in 1881. Although he displayed a degree of racial prejudice and was somewhat condescending toward the Negro, the book was generally sympathetic toward the colored race and reflected the experiences of an observant and tolerant southerner who had lived among Negroes while they were both slaves and freedmen. With an insight based on long experience, he described the race problem and suggested means by which it could be solved. Listing the good and bad traits of Negroes, he attributed the worst ones to the heritage of slavery. As a rule, he said, Negroes were unsystematic in their plans and labor and did not practice frugality and thrift; many were fond of strong drink and lived by a lax moral code, and most were ignorant. On the other hand, they were kind-hearted, generous, obliging, unrevengeful and willing to learn if given a chance. Although most were agricultural workers or unskilled laborers, some had acquired property, and some Negro pupils had done work "every whit as good as the best done in the white schools of similar grade."

Solution of the race issue was possible, said Haygood, through "the poise of good sense and the guidance of good conscience," rather than through "the heats of sectional or party passion." It could be solved best, he felt, if the Negroes remained in the South, for southerners were "the fittest to deal" with the "difficult and delicate" question. Three groups must work together in seeking to solve the problem: southern whites, northerners, and the Negroes. Unfortunately, many mistakes had been made since 1865. The South had failed in refusing to give "patient submission," and the North had failed in refusing to exercise "wise forbearance." Northern impatience, moreover, had increased southern reluctance to accept change and had "greatly hindered" southerners from acknowledging their faults. Some were unwilling to admit the existence of a race problem, and most still had not "set themselves fairly and earnestly" to seek solutions for it. Under the circumstances southern whites, northerners, and Negroes must recognize the need for understanding. Northerners must realize that the "cordial and vigorous cooperation" of southern whites was necessary. Southerners must concede that there was a need for action. Since the Negroes were an integral part of the southern industrial, social, and political system, it was time for southerners to do their best "thinking, working, and praying" for means to settle the question. "If we cannot go fast," he declared, "we must go slow, but we must go." He hoped that enough people from each of the groups concerned were ready to "clear the ground" for mutual understanding.

Haygood outlined several steps that could be taken to improve conditions among the Negroes. First, they must be educated. Each should be given keys to "unlock all the doors of wisdom" he was capable of opening. Each should be shown that ignorance was a shame and that it involved enslavement to the powers of darkness. For the good of both races, however, schools should be segregated. Second, Negroes should be encouraged to become self-sufficient instead of remaining dependent on others. Only as a last resort should they be given financial assistance. Some should be encouraged to own land as a means for the encouragement of industry and thrift, a desire for a stable community, an interest in honest government, and a recognition of the need for moral and social improvement among the "idle and vicious"

of the race. Finally, Negroes must be taught to become better citizens, to respect the rights of others, to keep contracts, to obey the law, to abstain, to vote honestly and to respect marriage vows. The whites, for their part, must see that Negroes received "fair dealing and justice." Although social problems could not be solved by legislation or authority, progress could be made if all had "right spirit" in their hearts and "good sense" in their heads. In succeeding years, Haygood, as a minister, school administrator and agent of the Slater Fund, continued to work for improved race relations. In sermons, articles, pamphlets, and books, he continued to stress the same approaches enounced in *Our Brother in Black*.

Haygood also considered the evils of farm tenancy in the South and possible solutions. "We have, perhaps," he wrote in 1881, "the poorest substitute for a tenant farming system that was ever devised." In 1888 he again noted that no enlightened system had been evolved for the use of free labor "with a broad, clear recognition of the difference between free and slave labor." Under the plan in use, most landlords and tenants had understandings lasting only until the end of a given year. Hardly any thought was given "beyond the next crop." Such a system caused both the tenant and the landlord "to give as little as possible and get as much as possible" without concern for improvement of the farm. The tenant had little incentive to take care of the soil, fences, buildings and machinery; likewise, landlords had little incentive to improve them since they did not know who would be cultivating the farm the following year. The tenant wanted to get the most he could from the land, and the landlord wanted to get the most he could from the tenant. "It is a case of skinning on both sides;" wrote Haygood, "both are at it, and both succeed. Each gets the other's hide and loses his own." The "land-poor landlord" and the "half-skinned tenant" went from bad to worse.

As solutions to the tenancy problem, Haygood suggested long-term leases and landownership. Long-term leases, he said, would be beneficial to all concerned because there would be an inducement for the tenant to improve the land instead of trying to squeeze all he could from it and for the landlord to make farm improvements. With the substitution of natural fertilizers, millions could be saved in commercial

fertilizer costs, too much of which went to pay for swindles perpetrated by fertilizer companies. Over the years, land could be made more productive even though it remained in constant use. Instead of tending to be a "tramp," the tenant would be able to settle down to systematic, intelligent work and would be delivered from the "systemless and thriftless style of living" that prevailed under the old system. Some would no doubt become landowners. Haygood saw no reason to object to such a development, for landownership would bring stability and conservatism to the community. He reminded those who objected to changes in the tenancy system that the "interests of several millions of people" and not the "convenience of a few thousand planters" should be considered.

Throughout the 1880's, Haygood called attention to the shortage of industry in the South and sought to promote economic diversification. In his Thanksgiving message of 1880, he blamed the industrial lag in the section on the existence of slavery. In his New England speeches in 1881, he admitted that most southerners served King Cotton with a "slavish loyalty" and that he made them pay dearly. In 1888 he protested because Georgia still imported too much of everything—except cotton—from locomotives to toothpicks, mules, horses, wagons, plows, reapers, harnesses, hame-strings, axes, and canned peaches. Too often, he said, even haystacks, wheat bins and corn cribs were outside the South. "We will make nothing," he declared, "we can pay a stranger to make for us, whether we want hairpins or bristles, baby carriages or road wagons." In the absence of economic opportunity, trainloads of people were leaving Georgia for Arkansas and Texas. To hold its people and to attract others, the state must provide greater economic opportunity, enforce the law, and improve education. Prosperity, he warned, would not come by "a happy stroke of genius or good luck;" instead, it would require dedicated planning and work from within. He welcomed, therefore, industrial expositions, railroad building, agricultural diversification, and industrial expansion as means to bring into being a greater South.

Better education, said Haygood, was vital to the economic and social progress of the South. As a consequence, he agitated incessantly for the improvement of public schools. He called southern schools

"painfully inadequate" in his Thanksgiving message of 1880, and noted in 1881 the neglect of common schools in the section. In an 1884 speech, later published, he emphasized the need for universal education —for the good of the people themselves and for the efficiency of institutions. Although some felt that giving education to the masses was dangerous, he saw no such danger, for to him knowledge and virtue went together. Police records, on the other hand, showed that much crime could be traced to illiteracy. Neither could Haygood agree with those who argued that the public should not be taxed for the support of all children and that the welfare of the less fortunate should be disregarded. The section, he declared, could not afford to have ignorant people. Education was both a measure of economy and public safety. Compulsory education should be provided, and those who did not acquire an elementary education should be penalized by being denied the right to vote. Although public schools competed with private schools and were sometimes inefficient, churches could not rightfully oppose public education since they were unable to provide private schools for both white and Negro children. Elementary schools, he pointed out, taught basic subjects, not religion. Instead of being critical, all should work together to bring about improvement of public education. Unfortunately, however, schools had been starved by "small-brained" legislators in the name of economy. To improve the "discreditable" situation, several steps were necessary: greater financial support, longer terms, better teachers, but, more important, an "intelligent interest" on the part of the public who must recognize that ignorance was a "source of weakness to both Church and State."

Haygood re-emphasized his views about public education in an Atlanta speech delivered in 1888. Delivered for the purpose of arousing interest in better schools, it was later published with the title *The Cry of Half a Million of Georgia's Children.* In it, he pointed out that the State of Georgia had not properly implemented the provision in its constitution calling for state support of public schools. He reproved those who opposed educational progress because they feared it would cause the masses to want better pay or to be discontented with their lot and those who sneered at the supporters of public schools as "visionaries" and "cranks." The existing system scarcely deserved the name because

it gave less than half the children only two and one-half to three months of schooling per year. Good teaching, moreover, could not be expected when teachers were paid so little. Just enough public money was being spent to do the "least possible good and the greatest possible harm." Just enough was being spent to give the people a "low idea of education." Meanwhile, the percentage of illiteracy in Georgia was increasing, and members of the legislature were justifying their miserly policy on the grounds that they were "saving the people's money for them."

Sound political economy, the republican philosophy of government, and the Christian religion, declared Haygood, made it "the duty as well as the policy of the state to provide for the education of its children." The task could not be left to local option, for some of the communities most in need of schools were most apathetic. Since the "country children" had the greatest need, the more fortunate must help them; the more intelligent must guide the ignorant. Intensive agriculture and diversified industry were possible only if the people were better educated. The ignorant could not fill jobs adequately and could not afford to buy enough goods to justify business expansion. Twenty years of six months' schools would "build more factories in Georgia than all the syndicates." Better education would provide economic opportunity and set young people free from the "hopelessness of ignorance." The most important issue before the state, he concluded, was adequate provision for the education of its children, both white and Negro.

At the same time Haygood was urging improved education, he was publicizing the twin problems of execrable prison conditions and convict leasing. He told a prison reform group in 1886 that the public would be shocked if jails and prisons in states, counties and cities were inspected. No government, he said, had the right to jeopardize the health of prisoners unnecessarily. Each was obligated to make prison conditions as healthful as possible and was culpable if it permitted a prison or jail to be so filthy, so crowded, so ill-ventilated, so hot, so cold, so ill-fed or cruelly governed as to produce a breeding place for disease. A high prison death rate represented evidence of negligence or oppression. No just government, he added, could rightfully deprive its prisoners of opportunity for mental and moral development and could not tolerate prison conditions that would permit immorality. Yet,

by incarcerating mere youths with hardened criminals, states were conducting a "normal school for vice." Rather than turning out better people, prisons were turning out "men graduated in the arts of crime;" the public was paying tuition for those who learned in prison "to prey upon them upon release." By the barbarous act of herding men and women together, moreover, governments were encouraging vice and taxing the virtuous to pay the bill. The birth of illegitimate children in jails and penitentiaries, he charged, was "appalling moral monstrosity in a civilized and Christian country."

Governments, said Haygood, were also culpable in permitting convict leasing, for they did not have the right to transfer to private persons the right of punishing law violations. In permitting leasing, moreover, they were propagating evil fruits. The practice could never have existed except for monteary considerations. Because it involved money and influence, it led to the corruption of legislators. Because of it, lessors had a monetry interest in crime and the conviction of those charged with crime. For them, the greater the punishment, the greater the profit. For monetary reasons, they sometimes found it profitable to keep certain deserving prisoners from being released and to hasten the release of others more dangerous to society by pardon, easy escape or other means. No government, asserted Haygood, could supervise lessees adequately. Mere visitations were not sufficient when prisoners were scattered in brickyards, shops and mines, or on farms and railroad projects; for the lessor was still in charge of prisoners and could conceal facts and enforce silence.

Prison reform, said Haygood, would come as a consequence of a healthy and vigorous public sentiment on the subject growing out of an awakened public conscience. Such an awakening could not be accomplished in a day, perhaps not in a generation; however, facts should be collected and remedies suggested. He called for "a justice blind and deaf to favoritism as to men or classes of men." The poor must be treated in the same way as the rich, the Negroes in the same way as the whites. The public must consider not merely the thousands who remained in prison, but also the thousands who left jails each year; else, those who were released would inject a "blood poison" into the community, one that had probably been intensified by prison life.

Southerners, he added, needed to become more concerned about the related problem of lynching, a practice that was "too common to shock the sensibilities of natives." Nothing more than lawlessness, it was a "crime against society." Even though the person put to death was possibly a violent wretch, those who lynched him were criminals because they were taking the law into their hands. A group of a hundred had no more right to exercise private law than did a single individual. "Lynching," declared Haygood, "does more to put down law than any criminal it takes in hand; lynching kills a man; the lyncher kills the law that protects life; lynching is anarchy." Lynchers admitted they were conscious of their lawlessness when they sought protection in "masks and numbers." Any government that winked at lynching was vicious; any that did not put it down was weak and foolish.

Blaming many of the problems of society on alcohol, Haygood spoke out from time to time against the liquor evil. The people themselves, he told a Georgia audience in 1884, were to be blamed for permitting the saloon and related evils to exist. Either because of apathy or because they had been blinded by the promise of large returns from taxes, they had failed to eradicate the problem. Liquor interests, on the other hand, were well organized and well financed and were able to protect themselves effectively.

For economic, social, political, and moral reasons, said Haygood, the trade in liquor must be abolished. It made men spend extravagantly and forced families to live in poverty; it made laborers unreliable and businessmen unfit to attend their businesses; it destroyed credit, blasted health and shortened life. The drinker wasted his money, "leaving nothing, absolutely nothing, for the half-clad wife and the bare-foot and untaught children at home." All, he said, had seen pale, sad-eyed women with hungry children tagging at their skirts crying or others who were bruised and bloody as a result of brutality growing out of drunkenness. Drinking, moreover, caused men to be disagreeable and dangerous neighbors. Nearly all disturbances, Haygood charged, had their origin in drink. The community had to pay heavily in property damage, salaries of policemen, and court costs. Liquor was also responsible for most vice and crime. "Go to your prisons and chain-

gangs," he declared, "and trace the history of wretches there. They are there for stealing, arson, murder, rape, and nearly every one was a drinker of liquor . . . ." It debauched politics at the local, state and national level. Officeholders were often under the influence of the liquor interests, and some voters were willing to sell their vote for a "drink of mean whiskey." The curse of the traffic, Haygood warned those who argued that education would benefit from liquor revenues, was more costly than the returns. He cautioned the Negroes that the drink habit was a greater danger to them than ignorance and poverty because it had resulted in a "small army" of their race being in the chain-gang and threatened others with the same result. All thinking people, he urged, should seek to rid the community of a "social, political and moral nuisance and peril . . . ."

In an article published in the *Evangelical Recorder* in 1887, Haygood called the liquor problem "imminent, ever-present and omnipresent." It was a "monstrous and terrible thing—cruel, remorseless, pressing its iron hand upon all that is good in human life." Nevertheless, the masses of the people had become so inured to its presence that they scarcely realized the harm it brought. Repeating his earlier arguments, he pointed out that the liquor business hindered legitimate business, reduced production and resulted in other "consequential damages." To the actual cost of liquor should be added the loss to productive industry, the cost of supporting paupers, lunatics, and criminals produced by the drinking habit, and the added cost for policemen and criminal courts. With its vast resources and shrewd and unscrupulous leaders, the liquor interest was a greater danger in politics, especially since the votes of many of the least intelligent could be bought cheaply. It could exert a controlling influence over the great national parties, manipulate municipal governments, pack legislatures, town councils and juries, and subsidize newspapers. From a social standpoint, liquor was especially harmful because those who sold it preyed upon men's weaknesses and vices in order to increase the trade and make greater profits. The low order of saloons catered to the colored people who, ignorant and easily imposed upon, usually bought the cheapest and often the worst liquor. Already poor, the drink habit kept the Negroes poor. Liquor, Haygood concluded, was an enemy of the church, the home, education, the Bible and free institutions.

At the forefront of southern social thought, Haygood made a valuable contribution in keeping before the southern people their problems and possible solutions. Although he was subjected to attack because of some of his advanced views, he served as a gadfly to stimulate discussion and encourage action along needed lines. A doer as well as a propagandist, he made direct contributions in the fields of religion, education and Negro relations. He deserves recognition as one of the first and one of the most fearless social critics of the New South.

On a Sum of Sets of Natural Numbers and Integers

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1. **Introduction.** By the expression

$$N = A_1 + A_2 + \ldots = \sum_{i=1}^{\infty} A_i ,$$

where $N = \{ 0,1,2, \ldots \}$, we shall mean that for the subsets A_i of N each number n can be expressed uniquely as a sum $n = \sum_{i=1}^{\infty} a_i$, where $a_i \in A_i$. We may call it a (pseudo) direct sum of N with summands A_i . Note that $0 \in A_i$ for each i, and $N \doteq \sum_{i=1}^{k} A_i$, where $A_i \neq \{ 0 \}$ $(1 \leq i \leq k)$, is a special case of the above expression in which $A_i = \{ 0 \}$ for $i > k$.

The purpose of this note is to consider not only direct sums of N but also direct sums of Z, the set of all integers, and that of Z_n, integers mod n. For the direct sum of N we treat the same content of de Bruijn [3] from a slightly different point of view.

2. **Construction of direct sums of N.** Let

$$1 = p_1, p_2, p_3, \ldots$$

be either an infinite or a finite sequence of positive integers such that

$$p_{i+1} = m_i p_i \text{ with } m_i > 1$$

i.e.

$$p_{i+1} = m_1 m_2 \ldots m_i .$$

In the finite case if p_h is the last positive element put $p_i = 0$ for $i > h$.

Consider

$$(1) \qquad \frac{1}{1 - x} = \prod_{i=1}^{\infty} \frac{1 - x^{p_{i+1}}}{1 - x^{p_i}} .$$

The left hand side is $\sum_{i=o}^{\infty} x^i$ so that its exponents generate N, and a typical factor of the right hand side

$$(2) \qquad \frac{1 - x^{p_{i+1}}}{1 - x^{p_i}} = 1 + x^{p_i} + x^{2p_i} + \ldots + x^{(m_i-1)p_i}$$

generates $\{ 0, p_i, 2p_i, \ldots, (m_i - 1)\ p_i \}$ which we denote by $[p_i]_{m_i}$. In the finite case $\frac{1}{1 - x^{p_h}}$ will generate all positive multiples of p_h which we denote by $[p_h]_{\infty}$. Then from (1) either

$$(3) \qquad N = \sum_{i=1}^{\infty} [p_i]_{m_i} \quad \text{or} \quad N = \sum_{i=1}^{h} [p_i]_{m_i} \quad \text{with } m_h = \infty$$

is clearly an expression of a direct sum for N.

Since (1) is an absolutely convergent infinite product for $|x| < 1$ we may rearrange the summands of (3) in any way we please. By assigning each summand of (3) to one and only one of the A's in

$$A_1 + A_2 + \ldots \quad \text{or} \quad A_1 + A_2 + \ldots + A_h$$

we obtain a desired direct sum. In such a decomposition as (3), if two consecutive summands in (3) fall into the same A_i then

$$[p_i]_{m_i} + [p_{i+1}]_{m_{i+1}} = [p_i]_{m_i m_{i+1}}$$

For example, if $m_i = 2$ for all i then (3) becomes $N = \sum_{i=0}^{\infty} \{0,2^i\}$. An example of $N = A_1 + A_2 + \ldots + A_k$ from this is given by

$$A_i = \sum_{s=o}^{\infty} \{ 0,2,^{sk+i-1} \} \quad (1 \leq i \leq k).$$

For $k = 2$

$$N = A_1 + A_2$$
$$= (\{0,1\} + \{0,4\} + \{0,16\} + \ldots) + (\{0,2\} + \{0,8\} + \{0,32\} + \ldots$$
$$= \{0,1,4,5,16,17,20, \ldots\} + \{0,2,8,10,32,34,40 \quad \}$$

3. **Uniqueness of construction.** We shall prove next the following theorem, which has been previously given by de Bruijn [3]. Our proof, however, is different.

Theorem 1. The construction described in the section 2 gives all possible direct sums of N.

Proof. It is sufficient to prove that if

$$\frac{1}{1-x} = \prod_{i=1}^{\infty} p_i(x),$$

where each $p_i(x)$ is a polynomial or a power series with coefficients either 0 or 1, then each $p_i(x)$ may be expressed as a product (finite or infinite) of polynomials or power series of type (2). The case where one of the $p_i(x)$ is equal to $\frac{1}{1-x}$ is trivial.

We denote $P(x) = p_i(x)$ and $P^*(x) = \prod_{j \neq i} p_j(x)$ and shall prove both $P(x)$ and $P^*(x)$ must be a product of the type (2). It is easily seen from

$$\frac{1}{1-x} = P^*(x)\,P(x) \tag{4}$$

that one of $P^*(x)$ and $P(x)$ must contain the term x. Without loss of generality we assume $P^*(x)$ contains the term x, and let the least positive exponent among the terms of $P(x)$ be m_1. We apply the following lemma which has already been established by de Bruijn in [3] and by Vaidya in [7] (proved by induction on q.

Lemma. (a) The terms x^{qm_1+r}, $r = 0, 1, \ldots, m_1-1$, either all appear in $P^*(x)$ or none of them appears in $P^*(x)$. (b) The exponent of each term in $P(x)$ is a multiple of m_1.

Since by the lemma $P^*(x)$ contains

$$\sum_{r=o}^{m_1 - 1} x^{qm_1 + r} = \frac{1 - x^{m_1}}{1 - x} \; x^{qm_1},$$

let

$$P^*(x) = \frac{1 - x^{m_1}}{1 - x} \; P_1(x^{m_1}) = \frac{1 - x_1}{1 - x} \; P_1(x_1)$$

with $x_1 = x^{m_1}$ and $P(x) = P_1^*(x_1)$. Then from (4) we have

$$\frac{1}{1 - x_1} = P_1^*(x_1) P_1(x_1).$$

This is exactly the same situation as in (4) in which $P_1^*(x_1)$ contains the term x_1. Here again, if the least positive exponent of x_1 in $P_1(x_1)$ is m_2 we shall have by the lemma

$$\frac{1}{1 - x_2} = P_2^*(x_2) P_2(x_2),$$

where

$$x_2 = x_1^{m_2} = x^{m_1 m_2} = x^{p_3},$$

$$P^*(x) = \frac{1 - x_1}{1 - x} \; P_2^*(x_2),$$

and

$$P(x) = \frac{1 - x_2}{1 - x_1} \; P_2(x_2).$$

In 2s steps we shall have

$$\frac{1}{1 - x_{2s}} = P^*_{2s}(x_{2s}) \; P_{2s}(x_{2s}), \tag{6}$$

where

$$x_{2s} = x^{m_1 m_2 \cdots m_{2s}} = x^{p_{2s+1}},$$

$$P^*(x) = \frac{1 - x_1}{1 - x} \; \frac{1 - x_3}{1 - x_2} \cdots \frac{1 - x_{2s-1}}{1 - x_{2s-2}} \; P^*_{2s}(x_{2s}),$$

(7) and

$$P(x) = \frac{1 - x_2}{1 - x_1} \; \frac{1 - x_4}{1 - x_3} \cdots \frac{1 - x_{2s}}{1 - x_{2s-1}} \; P_{2s}(x_{2s}).$$

Thus in 2s + 1 steps

$$\frac{1}{1-x_{2s+1}} = P^*_{2s+1}(x_{2s+1})\ P_{2s+1}(x_{2s+1}),$$

$$P^*(x) = \prod_{i=1}^{s+1} \frac{1-x^{p_{2i}}}{1-x^{p_{2i-1}}} \cdot P_{2s+1}(x_{2s+1})$$

and

$$P(x) = \prod_{i=1}^{s} \frac{1-x^{p_{2i+1}}}{1-x^{p_{2i}}} = P^*_{2s+1}(x_{2s+1})$$

It may happen that in one of these steps of P^*_{2s}, P_{2s}, P^*_{2s+1} and P_{2s+1} becomes 1. Then we have nothing more to prove. Otherwise, in (6)

$$\frac{1}{1-x_n} = \frac{1}{1-x^{p_{n+1}}} = P^*_n(x_n)\ P_n(x_n)$$

tends to 1 uniformly as n tends to ∞ for x in the domain $0 \leq x \leq \frac{1}{2}$.

This clearly implies that both P^*_n and P_n tend to 1 as n tends ∞.

Thus from (7) we obtain infinite products

$$P^*(x) = \prod_{i-1}^{\infty} \frac{1-x^{p_{2i}}}{1-x^{p_{2i-1}}}$$

and

$$P(x) = \prod_{i=1}^{\infty} \frac{1-x^{p_{2i+1}}}{1-x^{p_{2i}}}$$

This completes our proof.

4. **Construction of direct sums of Z.** We may apply our construction for direct sums of Z, the set of all integers.

From (3) for an infinite sequence of p_i we have

(8)
$$Z = \sum_{i=1}^{\infty} [\varepsilon_i p_i]_{m_i},$$

where $\varepsilon_i = +1$ or -1 and both occur infinitely often. Now (8) follows as a special case of the following

Theorem 2. If $R(m_i)$ denotes a complete residue system mod m_i, fixed for each m_i, such that for every element r in $R(m_i)$, $|r| < m_i$, then we have

$$Z = \sum_{i=1}^{\infty} p_i R(m_i) \quad , \tag{9}$$

provided that there are infinitely many positive residues and at the same time infinitely many negative ones.

Proof. Let the smallest and the largest integers in $R(m_i)$ be a_i and b_i, respectively. Then $a_i \leqq 0$, $b_i \geqq 0$ and $b_i - a_i = m^i - 1$. We claim that the set, denoted by $Z(t)$, of integers z in the range

$$\sum_{i=1}^{t} p_i a_i \leqq z \leqq \sum_{i=1}^{t} p_i b_i$$

can be expressed as the direct sum

$$Z(t) = \sum_{i=1}^{t} p_i R(m_i) \quad . \tag{10}$$

And then (9) follows from this by

$$Z = \lim Z(t) = \sum_{i=1}^{\infty} p_i R(m_i) \quad .$$

Since by the definition of $Z(t)$ the right hand side is clearly a subset of the left hand side in (10), it suffices to show that the cardinal numbers of the both are the same. First, the cardinality of $Z(t)$ is

$$1 + \sum_{i=1}^{t} p_i(b_i - a_i) = 1 + \sum_{i=1}^{t} p_i(m_i - 1)$$

$$= 1 + (m_1 - 1) + m_1(m_2 - 1) + m_1 m_2(m_3 - 1) + \ldots + m_1 \ldots m_{t-1}(m_t - 1)$$

$$= m_1 m_2 \ldots m_t = p_{t+1}$$

and the cardinality of the right hand side is also $m_1 m_2 \ldots m_t = p_{t+1}$, provided that all the numbers expressed there are distinct. Hence it remains to show that if

$$\sum_{i=1}^{t} p_i c_i = 0 \qquad \text{with} \quad |c_i| < m_i$$

then $c_i = 0$ $(1 \leqq i \leqq t)$.

Suppose $c_q \neq 0$ and $c_i = 0$ $(q < i \leqq t)$. Then we have

$$\left| \sum_{i=1}^{q-1} p_i c_i \right| = |p_q c_q| \quad .$$

This is, however, impossible because we can show

$$\left| \sum_{i=1}^{q-1} p_i c_i \right| \leqq \sum_{i=1}^{q-1} p_i |c_i| < p_q \leqq p_q |c_q|$$

easily by induction on q; for

$$\sum_{i=1}^{q-1} p_i |c_i| < p_{q-1} + p_{q-1} |c_{q-1}| \leqq p_q .$$

We note that this theorem is a generalization of Theorem 2 in [1].

Also (10) gives a solution to Bachet's problem of the weights, (see [6] if we take $p_{i+1} = 3^i$ with $m_i = 3$ and $R(m_i) = \{-1,0,1\}$ for all i.

Once we have a direct sum $Z = A_1 + A_2 + \ldots$

we also have

$$Z = -A_1 - A_2 - \ldots$$

and

$$Z = (z_1 + A_1) + (z_2 + A_2) + \ldots$$

where z's are arbitrary integers but only a finite number of them are nonzero. By no means does the above construction exhaust all possible direct sums of Z as in the case of N. For other direct sums not obtainable by our elementary methods see for example [2].

5. **Direct sums of Z.** By putting $n = p_{\ldots}$ in (10) we obtain a direct sum of Z

(11) $$Z_n = Z(t) = \sum_{i=1}^{t} p_i R(m_i)$$

because Z(t) is a complete residue system mod p_{t+1}. As a special case we have

(12) $$Z_n = \sum_{i=1}^{t} [\varepsilon_i p_i]_{m_i}.$$

Next we classify these summands in (11) or (12) into

(13) $$Z_n = A_1 + A_2 + \ldots + A_k$$

for $k \leqq t$. Since among the summands in (11) $p_t R(m_t)$ is the only subgroup of Z_n, the A_i which has this summand satisfies

$$p_t + A_i = A_i .$$

Then A_i is said to be periodic. Hence our direct sum (13) is the type in which one and only one summand is periodic and this summand A_i can be a subgroup if it consists of $p_t R(m_t)$ alone.

These direct sums of Z_n are quite numerous. For instance, even from the direct sums of Z_{12} of the type (12), more restricted than (11), we can construct 64 distinct decompositions of Z_{12} into two direct summands. A few examples are:

$$Z_{12} = \{0,1,2,3,4,5\} + \{0,6\} = \{0,1,6,7\} + \{0,2,4\}$$
$$= \{4,-3,-2,-1,0,1,\} + \{0,6\} = \{0,1\} + \{-6,-4,-2,0,2,4\}.$$

An example, which can be constructed from the type (11) but not contained in among the above 64, is

$$Z_{12} = [-2,0,2] + \{-6,-5,0,1\} .$$

Here again our method does not exhaust all possible direct sums of Z_n. For a general decomposition into a direct sum of k summands we should consider

$$p_1(x)p_2(x) \ldots p_k(x) \equiv 1 + x + x^2 + \ldots + x^{n-1} \pmod{x^n - 1}$$

where each $p_i(x)$ is a polynomial with coefficients either 0 or 1.

The literature in this direction may be found in [5].

6. **Direct sums of a subset of Z.** Here we consider direct sums of some proper subsets S of Z. If $Z = \Sigma A_i$ then obviously $\Sigma A_i'$, where each A_i' is a subset of A_i, is a direct sum of the set it expresses, and it is a proper subset of Z if at least one A_i' is a proper subset of A_i. For example, in (3) if we let $m_i = 10$ for all i and let d be any digit with

$1 \leqq d \leqq 9$, then

$$\sum_{i=0}^{\infty} \{0,10^i d\},$$

where $\{0,10^i d\}$ is a subset of $[10^i]_{10}$, forms the set of all natural numbers expressed only by the digits 0 and d in the decimal representation. Thus the set of all natural numbers expressed by 0 and 9, for instance, has a direct sum with any number of summands.

Another example of a subset of Z that has a direct sum is the set of integers in arithmetic progression:

$$S = \{az + b \mid \quad z \in Z\}$$

where $a \neq 0$ and b are fixed integers. For from any decomposition $Z = \Sigma A_i$ we have

$$S = (aA_1 + b) + aA_2 + aA_3 + \ldots \ .$$

For the set generated by a polynomial in z with degree greater than 1, however, a nontrivial decomposition into a direct sum is no longer possible. Here by the trivial direct sum we mean

$$S = S + \{0\} + \{0\} + \ldots \ .$$

We may state this assertion as the following

Theorem 3. $S = \{Q(z) = \sum_{j=0}^{n} a_j z^j \mid a_n \neq 0 \text{ and } z \in Z'\}$ $(n > 1)$,

where Z' is any infinite subset of Z, has no nontrivial direct sum.

Proof. Assume there exists a nontrivial direct sum. Then we would have the following relation:

$$Q(z_o) + Q(z_i) = Q(z_i')$$

which is satisfied by infinitely many distinct pairs (z_i, z_i') for a fixed z_o. This can be expressed as

$$(z_i' - z_i) \frac{Q(z_i') - Q(z_i)}{z_i' - z_i} = Q(z_o) .$$

Here either factor of the left hand side must be an integral divisor of the fixed integer $Q(z_o)$ and in the second factor on the left hand side, the dominating term in size as either one of $|z_i|$ and $|z_i'|$ becomes large is

$$a_n \frac{z_i'^n - z_i^n}{z_i' - z_i} = a_n(z_i'^{n-1} + z_i'^{n-2} z_i + \ldots + z_i^{n-1}) .$$

But since when z_i' and z_i have the same sign the number of divisors with the form of the second factor is clearly limited, and also when they have different signs the number of divisors of $Q(z_o)$ with the form of the first factor is finite, there cannot exist infinitely many pairs (z_i, z_i') which satisfy the relation.

An obvious consequence of this theorem is that any infinite set consisting of k-th($k > 1$) powers of integers has no nontrivial direct sum.

It is trivial that an infinite set of primes has no nontrivial direct sum unless there exists an infinitude of twin primes.

7. **The least summand-set of N.** For a direct sum $N = A_1 + A_2 + \ldots$ we shall call the union of the direct summands $A = A_1 \cup A_2 \cup \ldots$ the summand-set of N of the above direct sum. Let A(n) be the counting function of the summand-set A defined by

$$A(n) = \in \underset{a \; A}{\Sigma} 1 .$$

We are interested in to find a least summand-set of N, if there is any, in the sense that A(n) is the least for every n($>$ 1). We state affirmatively the following

Theorem 4. The direct sum

$$N = \sum_{i=0}^{\infty} \{0,2^i\} \tag{14}$$

has the least summand-set of N.

Proof. It is sufficient to compare (14) with (3) because (3) gives all possible direct sums of N and clearly the counting function of the summand-set of (3) does not exceed that of any direct sum of N which is derived from (3).

Let denote the summand-sets of (3) and (14) by A and A*, respectively. We are to show $A(n) \geqq A^*(n)$ for every $n > 1$. It is easily seen that any integer $n > 1$ must lie in an interval

$$(d - 1)p_r < n \leqq dp_r \quad (1 < d \leqq m_r)$$

for some r and d, where $p_r = m_1 m_2 \ldots m_{r-1}$ with $m_i \geqq 2$ $(p_1 = 1)$.

Then from (3)

$$A(n) = (m_1 - 1)+(m_2 - 1)+ \ldots +(m_{r-1}-1)+(d-1) .$$

We define a positive real number m by $dp_r = m^r$. Then $m \geqq 2$ (note $m_i \geqq 2$ and $d \geqq 2$). Since the arithmetic mean is greater than or equal to the geometric mean,

$$m_1 + m_2 + \ldots + m_{r-1} + d \geqq rm.$$

Then from $n \leqq m^r$

$$A(n) \geqq r(m - 1) \geqq \frac{\log_2 n}{\log_2 m} (m - 1) . \tag{15}$$

Next, if $2^{k-1} < n \leqq 2^k$ then

$$A^*(n) = \begin{cases} [\log_2 n] = k \text{ if } n = 2^k, \\ [\log_2 n] + 1 = k \text{ if } 2^{k-1} < n < 2^k, \end{cases} \tag{16}$$

where $[\log_2 n]$ is the greatest integer not exceeding $\log_2 n$. Now, since $2^{m-1} \geqq m$ for $m \geqq 2$,

$$\frac{\log_2 n}{\log_2 m} (m - 1) \geqq \log_2 n,$$

the equality holds for every n if and only if $m = 2$ i.e. $m_i = 2$ for all i. In case $n = 2^k$, this inequality, together with (15) and (16), implies $A(n) \geqq A^*(n)$. If $2^{k-1} < n < 2^k$,

$$\frac{\log_2 n}{\log_2 m} (m - 1) - [\log_2 n] > 0$$

and so

$$\frac{\log_2 n}{\log_2 m} (m - 1) - ([\log_2 n] + 1) > -1.$$

Since A(n) is an integer, we have from (15) and (16)

$$A(n) - A^*(n) \geqq 0$$

which is to be proved.

Finally, we mention an intriguing question, proposed by P. Erdős (see [4]), whether the direct sum (14) also has a maximal property in the sense that there are no n+2 integers:

$$1 \leqq a_1 < a_2 < \ldots < a_{n+2} \leqq 2^n$$

such that the form

$$\sum_{i=1}^{n+2} \varepsilon_i a_i \qquad (\varepsilon_i = 0 \text{ or } 1)$$

are all distinct.

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"I SING OF TIMES TRANS-SHIFTING"

BY JAMES W. MATHEWS*

*Convocation Address, Parents Day, May 14, 1969, West Georgia College

One of the fundamental metaphors of human endeavor is that before reaching heaven one must first pass through hell. In ancient times peoples of diverse cultures found this myth a fitting expression of their particular experience, and man's continuous awareness of its significance has been amply demonstrated in our religion and in our art.[1] The principle is vividly portrayed by Dante when, after witnessing the soul-searing agonies of the ten circles of hell, he was forced to scale the hideous body of Satan in order to begin his ascent of Mount Purgatory on his way to Paradise. Theseus, hero of old Athens, could not free Crete from the curse of the Minotaur until, in the subterranean passages of the Labyrinth he sought and slew the grisly giant. Jonah, cringing in cowardice, learned from the blackness inside the whale's belly that he could not subvert his own God-wrought destiny. Joseph, favored and pampered by his father Jacob, became a man and a leader only after Egyptian slavery and confinement in Pharaoh's dungeon. The chief heroes of Greek and Roman epic—Odysseus and Aeneas—both had to visit Hades in order to find their way home and acquire resolution for victory over their enemies.

Through countless variations this metaphor has always represented the psychological and spiritual nadir a person or society reaches in a time of crisis just prior to a renascence. Today, we hear increasingly the conclusion that "everything is going to hell." Such a pessimistic prognosis usually means that those time-honored and comfortable institutions which have been the mainstay of life are being threatened by flux and change. For many the future looks bleak because they can envision no future that is not repetition of the present. Oftentimes their peace of mind and emotional stability are tenuously balanced on their faith in the constancy of familiar patterns of life. When we examine contemporary society from a general perspective, we can hardly gainsay its apprehensive critics. If conditions haven't gone to hell, they are on the edge of the abyss. Almost daily the news media shock us with another example of the collapse of assumed solidarity and failure of the tried-

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[1] See Joseph Campbell, *The Hero with a Thousand Faces* (New York: Meridian Books, 1956) and Maud Bodkin, *Archetypal Patterns in Poetry: Psychological Studies of Imagination* (London: Oxford University Press, 1953).

and-true. A few sample headlines collected over the past two or three weeks will illustrate: "Atlanta Student Editor Vows Jail Over Draft," "'Three Hours to Live,' Blacks Warn Cornell University," "Nothing Forbidden on Sex, Only Incest Left, Expert Says," "Will Not Uphold Celibacy, New York Priests Declare," "Church Sees Middle Class Drifting Away, Wonders Why."

Although at this moment almost every segment of American life is under some kind of attack, the most dramatic and far-reaching revolution is occurring in the three institutions that have long been considered the backbone of our society: the home, the church, and the school.

The home, where Robert Frost said you can always go and they have to take you in,[2] is no longer the sure retreat from the clamor and frustrations of the outside world. Too often the home is a facade, a convenient hotel offering free overnight accomodations. Rarely does everyone sit down to dinner together; and when several members of the family happen to be present at the same time, communication is limited to the question of which T-V channel to select. Sunday, that treasured time when we formerly paused to recapture our lost personal identity, is now the day to hit the road. On all holidays, our expensive, status-bearing houses, built to insure comfort and happiness, lie desolate while the highways, lakes, ball parks, and golf courses are teeming.[3] Closely related to these losses is the erosion of the home's original reason for being: an institution in which the sexual impulse of man and woman has its legitimate outlet, where devotion and responsibility are superior to physical pleasure. Instead, sex has become a commodity that every successful and sophisticated man and woman must have in abundance. The philosophy of self-gratification is advocated by T-V commercials and magazine advertisements (where sex is an implied reward for purchasing other products), pornographic novels by respected authors who should know better, so-called art movies, and *Playboy* magazine and its many imitators.[4] The controversial "pill" may share responsibility

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2 "The Death of the Hired Man" in *Selected Poems of Robert Frost* (New York: Holt, Rinehart and Winston, Inc., c. 1963), p. 28.

3 Parental neglect, one result of the affluent society's recreational binge, was linked to almost every case of juvenile recalcitrance discovered at Mercer Island, a middle-class Seattle suburb. Roger Vaughan, "The Gulf Between Parents and Their Children," *Life*, LXIII (November 17, 1967), 104-114.

4 Richard Schechner views the emphasis on sensuality in the movies and the theater as possibly the beginning of the destruction of our culture. "Pornography and the New Expression," *The Atlantic Monthly*, CCIX (January, 1967), 74-78.

for present extramarital sexual license, but the fragmentation of the family and the public barrage of sensuality cannot be ignored.

In our religious life there are also vexing uncertainties. Church membership is still high, but church attendance is in rapid decline. Fewer young people are remaining with the church of their parents, and a high percentage abandon religion altogether when they leave home. The church's critics seem to be drawn into two extreme and irreconcilable camps: those who tenaciously hold to fundamentalism and literalism and those who insist on scuttling outmoded concepts and concentrating altogether on social action. Caught between these warring factions, the church seems confused about its mission and unsure of its message.[5]

Those of us who are close to college campuses can give weighty testimony to the disconcerting rapidity of shifting values. For our educational institutions are experiencing crises no less acute than those involving home and church. Today is the day of the student. He has forced his way into power, and some observers believe he will not be satisfied until he has overturned all regulations of academic life. He asserts his prerogative to enact his own rule of conduct, and he insists on tailoring the curriculum to his liking. He demands the right to judge his professors on their worthiness to instruct him. He abandons the process of education when his attention is attracted by any suggestion of injustice, from oppressive professors to inhumane wars.

In the midst of such vacillating values, one wonders whether life as we have known it in our reasonably placid, middle-class society will continue. It would be comforting to think affirmatively and ignore the consequences of present situations, but the realist must answer no. Conditions will probably become worse before they get better. And this is the hell that we may have to endure in the interim. Even now, however, a stirring new life can be seen in the death agony of some of our old beliefs and habits. While the leaves wither and fall, the essential plant endures. Our youth, whom we honor here today, are our signposts. They are indeed halting and uncertain, but the more perceptive among the young adults in our society are everywhere reacting against the tired and hackneyed platitudes behind which society hides its loss of vitality and deep conviction.

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[5] An astute study of the religious dilemma in the wake of rapid social and cultural change is Samuel S. Hill, Jr., *Southern Churches in Crisis* (New York: Holt, Rinehart, Winston, c. 1967).

The apparent rejection of authority and general restlessness of youth is not always rebellion for the sake of rebellion but is more often emotional opposition to the degeneration of home life. Instinctively the young know when something is missing in the family. Why do they disappear and turn up a thousand miles away in a colony with other derelicts like themselves? Why are teen-age marriages, including forced marriages, on the increase? One girl who was a member of Alice Brock's community in Stockbridge, Massachusetts (made famous by Arlo Guthrie's ballad), summarized her purpose there as "How to care for another person, how to talk to him and truly communicate, how to be as aware and alive as possible in a natural way . . . ."[6] It is true that young people are franker about sex than those of a generation ago. Part of this is a naive reaction against puritan and Victorian mores which hid sex and compartmentalized it even in the family. But sensitive young people are seeking, instead of libertinism, a greater commitment—a mutually respectful relationship that does not degrade one human personality at the expense of another. This is an unequivocal denial of the "Playboy" philosophy, which is anti-family and an avowed foe of equality in sex. Our perceptive young people eschew those relationships which degrade mind and spirit and which preclude deep communication and sympathy [7] Though the family has apparently capitulated to its materialistic enemies, it may be restored by its displaced and hungry children. [8]

Tomorrow's religion, which has an intimate connection with the family, may also be in the hands of youth. We lament our young people's rejection of contemporary religious structure without seeking the cause. We continue to try to patch up the old house and ignore the tottering foundation. Here again is an example of youth's search for true community and communication. Their frustration is deepened when they witness the wide gulf between religious theory and practice and the

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[6] "Alice's; Family of Folk Song Fame Becomes a Movie," *Life*, LXVI (March 28, 1969), 48.

[7] In an article summarizing a lengthy examination of sex on college campuses, Albert Rosenfeld observed that "Sex is thought of less in terms of the mere sex act itself and more as just one ingredient of a total relationship." "The Scientists' Findings: More Sex, Less Promiscuity," *Life*, LXIV (May 31, 1968), 68. Kenneth Keniston has concluded that among today's youth "sexual exploitation—failure to treat one's partner as a person—is strongly disapproved." "Youth, Change, and Violence," *The American Scholar*, XXXVII (Spring, 1968), 232.

[8] In its special issue on American youth, *Fortune* found that a sizable minority (two-fifths) of present-day college students can be identified primarily "by their *lack of concern* about making money." *Fortune*, LXXIX (January, 1969), 68.

modification of the revolutionary and exciting message of the Gospels into a formula for maintaining the status quo.[9] There are, on the other hand, encouraging signs that clergymen as well as far-sighted laymen recognize the urgency of restoration. The introduction of congregational dialogues in place of sermons, the use of contemporary music, the abolition of obsolete liturgical forms, the relaxation of rigid restrictions among Roman Catholics, the heroic efforts of Protestants to heal the gaping wounds of centuries through the Consultation on Church Unity suggest that religion is organically very much alive. The form of future religion may be strange to us who cherish the "little church in the wildwood" of a vanishing time, yet as long as man exists he will reach up toward his God in a manner relevant to contemporary life.[10]

Although American education is experiencing its darkest hour in history, one can occasionally glimpse, behind the storm clouds, its original high purpose. In their futile attempt to cope with mass rather than man, our public schools and colleges both have become factories turning out thousands of identical products. The violence that is accompanying many student rebellions is deplorable, but we cannot turn the clock back to the placid 1950's when a symposium in *The Nation* characterized students as "the Brain-Washed Generation" who "has no gods and heroes of its own."[11] Today's student is a product of our troubled times: he is searching for identity, which he has lost at home and in church and which he cannot find in the ascetic and isolated halls of his college. The great majority of our students across the country do not engage in violence; still they have not repudiated the violent minority because they sense so deeply the need for change. It is lamentable that we who have committed ourselves to the education of youth have allowed present conditions to develop by being too preoccupied with research, commercial and governmental contracts, audiovisual aids, and electronics gimcrackery. Student power put to proper and peaceful

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9 The "new morality" is a significant effort at bringing Christian ethics to bear realistically on contemporary problems. See Joseph Fletcher, *Situation Ethics: The New Morality* (Philadelphia: The Westminster Press, c. 1966) and *Moral Responsibility: Situation Ethics at Work* (Philadelphia: The Westminster Press, c. 1967).

10 For an interesting and revolutionary concept of "new spirituality," see Douglas Rhymes, *Prayer in the Secular City* (Philadelphia: The Westminister Press, c. 1967). Three "experimental Christian communities as counterforces to institutionalism" have been identified by Rosemary Reuther in "New Wine, Maybe New Wineskins, for the Church," *The Christian Century,* LXXXVI (April 2, 1969), 445-449.

11 "The Careful Young Men: Tomorrow's Leaders Analyzed by Today's Teachers," *The Nation*, CLXXIV (March 9, 1957), 208.

use may go a long way in restoring to our campuses a real environment for learning, where the individual teacher, freed from extraneous duty and extramural commitment, will have the time and interest to engage the individual student in meaningful dialogue.

From surface appearances, therefore, many of our ways of life are on the verge of a life-and death struggle with the times. The over-thirty generation here today may never again know the placid, well-ordered external world that we've come to believe immutable. Yet we can be sustained by knowledge that, while all external forms are transitory, the fundamental principles of the universe and the basic purposes of God are eternal. And these unchanging principles have to do with the nature of ourselves, created in the image, or spirit, of God. As William Faulkner asserted in his Nobel Prize acceptance speech, we should not despair of man's future. "I decline to accept the end of man," he said. "I believe that man will not merely endure: he will prevail. He is immortal, not because he alone among creatures has an inexhaustible voice but because he has a soul, a spirit capable of compassion and sacrifice and endurance."[12] Within man is a higher faculty that will emerge when it is given only slight encouragement. Since we are now in the midst of our annual Fine Arts Festival, I believe it appropriate and not too trite to suggest that our only sustenance in a chaotic world must come from aesthetic and spiritual sources. One of the major causes of our present predicament may be that at a time when our material achievement has provided us more money and more leisure, we have sought the commonplace and the vulgar rather than the lasting beauty of great art, literature, and music. To echo Faulkner again, we have neglected matters of the heart and spirit and have concentrated on the glands.

In relation to the sustaining power of music and poetry, I recall the English poet and clergyman Robert Herrick, who lived through the perilous days of the Puritan Revolution and the Restoration, dedicated to his calling and oblivious of social and political upheaval. In his incomparable lyrics, Herrick sang of beauty while he saw the external world crumble. He wistfully accepted the decay of externals, for in the introductory poem to his best known volume, he said: "I sing of times trans-shifting." He did not deny the darker side of life but saw through

[12] *Essays, Speeches and Public Letters*, ed. James B. Meriwether (New York: Random House, c. 1965), p. 120.

it to the light beyond. "I write of hell," he said, "I sing (and ever shall) of heaven and hope to have it after all."[13]

Our own times are trans-shifting. We cannot return to the security of the "good old days" no matter how deeply we desire it. We must write of hell. We must accept external change. To gain heaven may require extraordinary faith and courage. Above all, it will require a love for truth, which will not falter at the old shibboleth of "this isn't the way it's always been, so it couldn't be right." With reliance on the truly permanent we will then be able to say with Herrick, "I sing (and ever shall) of heaven, and hope to have it after all."

[13] Lines 9, 13-14, "The Argument of His Book" from *Hesperides* in *The Oxford Book of Seventeenth Century Verse* (Oxford: the Clarendon Press, 1958), p. 299.

AMERICAN LITERARY RESPONSE TO THE PHILIPPINE PROBLEM: 1899-1906

BY WILLIAM S. DOXEY*

Squatting by a smoking campfire in a park at Chicago's White City in 1906, the headhunter Fanged from Samoki chanted in Igorot, *"nan soldadson si melikano pinotoiantja nan olon nan 'liktosh,"* which the interpreter translated to the curious audience as, "The American soldiers cut off the head of the insurrecto."[1] Thus, another incident in the Philippine War had been assimilated into the literature of a culture. The literary method of the Igorot from North Luzon was perhaps the most ancient, oral formulation and transmission; another resident of Chicago, William Vaughn Moody, used a less ancient, the Ode, to present his views of the war, as he asked

> *Alas! What sounds are these that come*
> *Sullenly over the Pacific seas,—*
> *Sounds of ignoble battle, striking dumb*
> *The season's half-awakened ecstasies?*[2]

In its time the Philippine phase of the Spanish-American War was a burning issue. Most Americans, including the intellectuals, supported United States intervention in Cuba to relieve Spanish oppression. But when the Philippine Islands were ceded to the United States in February, 1899, and it became clear that the nation had no intention to live up to its promise to support a free Filipino country guided by the rebel leader Emilio Aguinaldo, the intellectuals voiced their anti-imperialism sentiments by attacking not only the McKinley administration but world opinion which permitted conditions resulting in the Boer War, the Boxer

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[1] "The Igorot in the Battle of Calo/ocan," trans. by Carl Wilhelm Seidenadel in his *The Language Spoken by the Bontoc Igorot* (Chicago: The Open Court Pub. Co., 1909), p. 536. Material for this study was gathered in 1906-1907 when a large party of Igorot was on exhibition in Chicago. Fanged's tale briefly is this: Lured into a journey supposedly to dance for "much money," the warriors are thrown into battle by the Filipino leader Aguinaldo against the Americans, who bombard them with cannons and chase them home. Aguinaldo's wife and sister are captured near their home village. Interestingly, there was a two-way cultural exchange, for the American troops took the Igorot word for "back-country," *"bontoc,"* into their vocabulary as "boondock."

[2] "An Ode in the Time of Hesitation," *Poems* (Boston and New York: Houghton, Mifflin and Co., 1901), pp. 14-15.

Rebellion, and the Philippine Insurrection.[3] While Fanged the Igorot was being drawn inevitable to his meeting with army cannon, William Dean Howells, Mark Twain, William Vaughn Moody, Thomas Bailey Aldrich, William Graham Sumner, Hamlin Garland, T. W. Higginson, Ernest Howard Crosby, and Henry Blake Fuller were protesting the American position "in the sincere belief that annexation and administration of backward tropical areas would mean the abandonment of American ideals of self-government and isolation."[4]

Many protests were neither sophisticated nor gentle. For example, in his poem "Administration Alphabet," Henry Blake Fuller says that "G is for guns that McKinley has sent/To teach Filipinos what Jesus Christ meant."[5] Ernest Howard Crosby, a figure less well-known today, was the president of the New York Anti-Imperialism League and, "in point of quantity, the leading anti-imperialist poet."[6] In addition, Crosby wrote the one propagandist novel, *Captain Jinx Hero* (1902), in which the Cubans and Filipinos are collectively disguised as the "Cubapinos" and Old Glory becomes "Old Gory."[7] A good example of Crosby's unsubtle style is his "The Real 'White Man's Burden'":

Take up the white man's burden,
send forth your sturdy kin
And load them down with Bibles
and cannon-balls and gin.
Throw in a few diseases
to spread in tropic climes,
For there the healthy niggers
are quite behind the times.

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3 Fred Harvey Harrington, "Literary Aspects of American Anti-Imperialism, 1898-1902," *New England Quarterly,* X (December, 1937), 650.

4 *Ibid.*, X.

5 *Ibid.*, X, 655; from Fuller's *New Flag.*

6 *Ibid.,* X.

7 *Ibid.*, p. 665. For contrast, Stanley Portal Hyatt's novel *The Little Brown Brother* (London: H. Holt and Co., 1908) is extremely interesting. Hyatt is anti-Filipino, no doubt because of a personal tragedy. The novel is dedicated to "the memory of those gallant Americans the officers of Native troops who fell during the Pulajan Campaign in the Island of Samar 1904-1905, and of that brave and well-beloved young Englishman Amyas Portal Hyatt who died towards the close of that campaign in Manila Hospital." On page two the American troops sing a song: "Damn, damn, the Filipinos,/Pock-marked, yellow-skinned ladrones,/Underneath the starry flag/Civilise them with a Krag,/And return us to our beloved homes." In a narrative passage the author offers an explanation for the insurrection: "In Manila, the half-breeds . . . dreamt of founding a republic" through which they could satisfy "their cupidity and lust." In the islands "it seemed as though a sheer love of disorder lay on the root of the trouble."

And don't forget the factories.
On those benighted shores
They have no cheerful iron mills,
nor eke department stores.
They never work twelve hours a day,
and live in strange content
Altho they never have to pay
a single sou of rent.

Take up the white man's burden,
and teach the Philippines
What interest and taxes are
and what a mortgage means.
Give them electrocution chairs,
and prisons, too, galore,
And if they seem inclined to kick,
then spill their heathen gore.[8]

Even Finley Peter Dunne's famous comic character, Mr. Dooley, had a few words of comment against imperialism.[9]

Of the anti-imperialist writers, Moody, Twain, and Howells seem the most significant for a modern study, though there is some disagreement as to the roles Twain and Howells played. One critic feels that Howells is an excellent example of the many writers "who sympathized with the movement" yet "who produced nothing at all to advance the cause,"[10] while another maintains that Twain and Howells were "chief" among the anti-imperialists.[11] As was the case with Twain and Howells, Moody supported the United States' position until the Philippine problem arose.[12] Besides the "Ode," which is "simultaneously a poem of protest and of celebration,"[13] Moody wrote "On a Soldier Fallen in the Philippines," in which he subtly praises the dead soldier for doing the nation's

8 *Ibid.*, p. 657; from *Swords and Ploughshares.*

9 *Ibid.*, p. 664.

10 *Ibid.*, p. 665.

11 William M. Gibson, "Mark Twain and Howells: Anti-Imperialists," *New England Quarterly*, XX (December, 1947), 436.

12 Marten Halpern, *William Vaughn Moody* (New York: Twayne, 1964), p. 72.

13 *Ibid.*

will, while at the same time he questions the wrong done to the soldier by the nation's requirement of him. "Did we wrong this parted soul?" asks the poet: "We will make it up to him./Toll! Let him never guess/ What work we set him to/ . . . Never a word that the blood on his sword was his country's own heart's-blood."[14] The poem ends with somewhat simplistic, yet, all in all, powerful ideas:

Let him never dream that his bullet's scream
went wide of its island mark,
Home to the heart of his darling land where she
stumbled and sinned in the dark.

There is, as one critic points out, a vast difference between this poem and the "Ode" in that "there is not even a hint here of the attempt at hopeful affirmation that characterizes the last strophe of the 'Ode.'"[15]

At the same time that Moody was writing his verse, there were examples of "hopeful affirmation" appearing in the leading publications — though the affirmations tended toward whitewash and what hope there was appealed to the anti-imperialists' foes. "The Soldier Teacher in the Philippines," for example, is an unsigned article telling how education can be used as a method of pacification.[16] Of course, Fanged from Samoki was not taught English, either by an American soldier or schoolteacher, and certainly not by the unknown author, because the program was only used in the militarily secure area near Manila. "Making Friends of the Filipinos" is so blatant in its assumptions that it is no wonder that it is unsigned:

> It will be unfortunate if the just indignation of the American people over the outrages perpetrated in the Philippines by a few of our soldiers should cast into the shade the great work which has been performed in those islands by Governor Taft and the aid which has been extended to him by the many intelligent and loyal (and wealthy?) Filipinos who see in American sovereignty the only hope for the orderly progress of their country. The American government has undertaken in the Philippines what is probably the greatest constructive work ever undertaken by a civilized power in any part of the world . . .[17]

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14 *Poems*, pp. 24-25.

15 Halpern, p. 80.

16 *Harper's Weekly*, XLVI (January 18, 1902), 74.

17 *Harper's Weekly*, XLVI (June 14, 1902), 748.

This was precisely the attitude that Twain and Howells attacked—the notion that the end justifies the means and that if the nation's attention were focused on the ends, the atrocities of the means would be overlooked.

But Twain was a means man. In "A Greeting From the Nineteenth to the Twentieth Century," he set forth an idea that in less than a month he would develop in a devasting essay:

> I bring you the stately nation named Christendom, returning, bedraggled, besmirched, and dishonored, from pirate raids in Kiao-Chou, Manchuria, South Africa, and the Philippines, with her soul full of meanness, her pocket full of boodle, and her mouth full of hypocrisies. Give her soap and towel, but hide the looking glass.[18]

"To the Person Sitting in Darkness" followed.[19] Here Twain spares no one as he points out the follies and evils of imperialism, regardless whether it be of the British industrial or American missionary type. "There must be," he says, "two Americas: one that sets the captive free, and one that takes a once-captive's new freedom away from him, and picks a quarrel with him with nothing to found it on; then kills him to get his land."[20] To point out the brutality of the war, he cites General MacArthur's report that "during the last ten months our losses have been 268 killed and 750 wounded; Filipino loss, *three thousand two hundred and twenty-seven killed, and 694 wounded*" and quotes a passage "from the letter of an American soldier lad in the Philippines to his mother, published in *Public Opinion*, of Decorah, Iowa," that "we never left one alive. If one was wounded, we would run our bayonets through him."[21] The means we have used, Twain explains to the Person in Darkness, "look doubtful, but in reality they are not. . . . We have been treacherous; but that was only in order that real good might come out of apparent evil . . . we have debauched America's honor and blackened her face before the world; but each detail was for the best."[22]

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[18] *Mark Twain on the Danmed Human Race*, ed. Janet Smith (New York: Hill and Wang, 1962), p. 5; originally printed in the New York *Herald*, December 30, 1900.

[19] *Ibid.*, pp. 3-21; printed in the *North American Review*, February, 1901.

[20] *Ibid.*, p. 15.

[21] *Ibid.*, p. 19.

[22] *Ibid.*, pp. 19-20.

Why? Because "everything is prosperous, now."[23] More soberly, Twain calls for a new flag, one more equal to America's aims: "We can have a special one—our states do it: we can have just our usual flag, with the white stripes painted black and the stars replaced by the skull and crossbones."[24] Needless to say, the essay provoked a heated response. Andrew Carnegie payed for the printing and distributing of many copies.[25]

Twain continued his opposition to American imperialism in "A Defense of General Funston," a satirical essay published in the *North American Review,* May, 1902. Dated "February 22," the essay begins with a memorial to General Washington, whose value to the nation "lies in his permanent and sky-reaching consciousness as an influence," for he was "more greater than the father of a nation, he was the father of its patriotism."[26] Twain is worried that Funston will become an influence, of the wrong kind. A Brigadier General in the Volunteers, Frederick Funston was thirty-six years old when he captured the rebel chief, Aguinaldo, through less-than-honorable means. For this service to his country, Funston was made a Brigadier General in the Regular Army and awarded the Congressional Medal of Honor. Twain distrusts Funston because—aside from his being a soldier fighting against Filipino independence—he violated common decency and captured Aguinaldo after the rebel leader had saved him from starvation.[27] Perhaps, Twain suggested, Funston was not really to blame for his conduct, because he was of a disposition that "admired everything that Washington did not admire."[28] Still, Funston could cause "Funstonism," which could "presently affect the army," perhaps in the same way that General Smith's infamous order to *"kill and burn—this is no time to take prisoners—the more you kill and burn, the better—kill all above the age of ten—make Samar a howling wilderness!"* caused unnumbered atrocities.[29]

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[23] *Ibid.*, p. 20.

[24] *Ibid.*, p. 21.

[25] Gibson, p. 462.

[26] *Mark Twain on the Damned Human Race*, p. 85.

[27] *Ibid.*, pp. 87-89.

[28] *Ibid.*, p. 91.

[29] *Ibid.*, p. 93.

Twain's "Comments on the Killing of 600 Moros" was first published in the 1924 *Autobiography* edited by Albert Bigelow Paine.[30] Though it is impossible to determine the date of composition, the situation about which he writes took place in 1906. The six hundred Moros, "counting women and children," were located in a "crater bowl" in "the summit of a peak or mountain twenty-two hundred feet above sea level, and very difficult of access for Christian troops and artillery."[31] While it might at first seem an omen of God's approval that only fifteen Americans were killed and thirty-two wounded, the miracle is that any troops were lost, because the Moros were trapped on exposed terrain and subjected to heavy fire from higher elevations.[32] The hero of the "battle" was a Lieutenant Johnson who, according to a headline, was "*Blown from Parapet by Exploding Artillery Gallantly Leading Charge.*"[33] Twain is quick to capitalize on the absurdity of the "heroism:" since the Moros were unarmed, "it is now a matter of historical record that the only officer of ours who acquired a wound of advertising dimensions got it at our hands, and not the enemies."[34]

Twain's anti-imperialism essays are, of course, always anti-war essays as well.[35] His "The War Prayer," dictated in 1905 but not printed until 1916, is a damning indictment of warfare.[36] The scene is a church in which people have gathered to pray for military victory. An "aged stranger" takes the pulpit to tell the congregation he has come from God, who says that He will grant their prayer "if such be your desire after I, His messenger, shall have explained to you its import," for it is really two prayers, "one uttered, the other not."[37] Their unspoken prayer is:

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[30] *Ibid.*, p. 110.

[31] *Ibid.*, p. 112.

[32] *Ibid.*

[33] *Ibid.*, p. 117.

[34] *Ibid.*, p. 118.

[35] A brief study of Twain's views of war in Paul Carter's "Mark Twain and War," *The Twainian*, I, no. 3, new series (March, 1942), 1-3, 7.

[36] *Mark Twain on the Damned Human Race*, p. 64.

[37] *Ibid.*, p. 66.

> O Lord our God, help us to tear their soldiers to Bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriots dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain . . . [38]

Coincidentally, this gruesome passage is similar to one in William Dean Howells' short story, "Editha." A comparison of the two passages illustrates the agreement of Twain's and Howells' ideas about imperialistic war.

Published in early 1905, "Editha" is the story of a super-patriotic, highly romantic young lady who urges her fiance, George Gearson, to go to war. She justifies the war theologically: "But don't you see, dear . . . it wouldn't have come to this if it hadn't been in the order of Providence? And I call any war glorious that is for the liberation of people who have been struggling for years against the cruelest oppression.'"[39] It is a case, George ironically says, of "Our country—right or wrong." Editha replies, "'God meant it to be war.'"[40] As a result of her urging, and the emotional stimulation of a war demonstration, George volunteers and is made a captain. He is killed in action. Editha goes west with her father to visit George's mother, a widow whose late husband was seriously wounded in the Civil War and who is bitterly, personally anti-war. As Mrs. Gearson showers her justified scorn on Editha her reasoning seems guided by some "War Prayer" not unlike Twain's:

> "No, you didn't expect him to get killed," Mrs. Gearson repeated in a voice which was startingly like George's again. "You just expected him to kill some one else, some of those foreigners, that weren't there because they had any say about it, but because they had to be there, poor wretches—conscripts, or whatever they call 'em. You thought it would be all right for my George, *your* George, to kill the sons of those miserable mothers and the husbands of those girls that you would never see the faces of." The woman lifted her powerful voice in a psalmlike note. "I thank my God

[38] *Ibid.*, p. 67.

[39] Milton R. Stern and Seymour L. Gross, *American Literature Survey: Nation and Region, 1860-1900* (New York: Viking Press 1962), p. 205; first printed in *Harper's Monthly*, CX (January, 1905), 214-224.

[40] *Ibid.*, p. 207.

he didn't live to do it! I thank my God they killed him first, and that he ain't livin' with their blood on his hands!"[41]

Howells' view of the Philippine problem probably stemmed from his belief that "all men had the right to decide their own destinies."[42] In a letter dated February 24, 1901, he related that he and Twain "have good times denouncing everything. We agree perfectly about the Boer War and the Filipino War, and war generally."[43] Two months later he used his "Easy Chair" to discuss Jose Rizal's novel, *An Eagle Flight*, which portrays the friars' deadly influence in the Philippines, and to comment that Rizal was executed by the Spainards "a few years before we (the U. S.) bought a controlling interest in their crimes."[44]

Some ten months later, Howells replied to General Wheaton's denunciation of comments against the handling of the Philippine situation that were made by members of a Senate investigating committee. As well as quoting such diverse authorities as Andrew Carnegie and James Russell Lowell's Hosea Biglow, Howells observed that:[45]

> The brave fellows whom our government has sent to kill Filipinos, and who have done their full duty in that way, should learn that in the service of a free commonwealth they must take the chances of being killed by Filipinos *encouraged to fight by American sympathy with any people fighting for their independence.*[46]

In March Howells came to the defense of Aguinaldo's character by examining and holding up to ridicule Philippines Governor Taft's declaration that although a great leader the rebel chief "has no idea of liberty, civil or any other kind."[47] In closing, Howells states that

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[41] *Ibid.*, p. 216.

[42] Ralph L. Hough, *The Quiet Rebel: William Dean Howells as Social Commentator* (Lincoln, Nebraska: Shoestring Press, 1959), p. 88.

[43] Clara M. and Rudolf Kirk, *William Dean Howells* (New York: College & University, 1962), p. 191.

[44] *Harper's Monthly*, CII (April, 1901), 805.

[45] Unsigned articles are assigned to Howells by William M. Gibson and George Arms, *A Bibliography of William Dean Howells* (New York: Macmillan & Co., 1948).

[46] "The Turning of the Dove," *Harper's Weekly*, XLVI (February 8, 1902), 165; italics mine.

[47] "A Fatal Ignorance of Liberty," *Harper's Weekly*, XLVI (March 15, 1902), 325.

"it would be a gross incivism, punishable with imprisonment or deportation, for a Filipino to read to other Filipinos a Spanish or Tagalog translation of the Declaration of Independence."[48] Three months later Howells questioned the brutal tactics used by American troops against the Filipinos and found the generals' justification for them, that, though savage, fit for savages, itself savage and dishonorable.[49] As late as 1916 Howells protested against American interventionist policies.[50]

The total significance of the United States' involvement in the Philippines is difficult to assess. Perhaps in the long run the anti-imperialist cause did not leave a "permanent impress on American character,"[51] No great novel came out of the imperialist wars of the turn of the century as they did from the two world wars and the Spanish Civil War. Perhaps it was a question of national shame among the writers that turned their creative talents from fiction and poetry to argumentative discourse. Even in Fanged the Igorot's tale his people's gullibility, cowardice, fear, and dishonor are as prominent as the Americans' might. Still, it would be interesting to discover if in the half century the tale has been told in the jungles the roles have been altered and a hero has emerged from an unheroic situation.

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48 *Ibid*, XLVI.

49 "Philippine Casuistry," *Harper's Weekly*, XLVI (June 7, 1902), 715.

50 Hough, p. 88.

51 Harrington, p. 667.

BUSINESS IS BUSINESS

BY CAROLE E. SCOTT*

Whether one views it in space as in Russia or in time as in Egyptian history, certain actions and factors support the idea that business is still business. It should no more come as a surprise to see the officials of government-owned, Russian industry who are assigned sales duties abroad acting like Western businessmen as to see Russian engineers come up with the same solution to a problem that American engineers do. Business—the purchase and sale of commodities or the acquisition and distribution of commodities via exchange—is not changed in its basic aspects by the ownership of the means of production. One need only look at government-owned industry in Italy, a mixed economy, and Russia to see how much of the usual difference between private industry and public industry is due to philosophy rather than ownership. Because it was too little sales oriented, the Russian philosophy is gradually mellowing toward the Western.

Since the control of the exchange of commodities is a great power, government concern with the functions of business is both international and inter-temporal. The sales of commodities is not, of course, an inherent function of government, but is the *raison d'etre* of business. Government and business are, however, entirely separate organizations only when the government neither directly nor indirectly engages in the sale of commodities. Obviously, this condition exists only in the rarest of cases, for it has been common throughout history for even the most *laissez-faire* government in its domestic policy to involve itself in commercial transactions with the rest of the world. Since the result of this government intervention—engaged in so as to improve the competitive position of its industries vis-a-vis the rest of the world's—serves to cartelize to some degree the individual units of an industry in its foreign dealings, the sale of commodities between nations has been characterized by many of the features of monopolistic or imperfect competition. Intensifying this effect is the fact that small firms frequently do not engage in international trade.

The Russians long resisted behaving like Western businessmen because, equating "business" with Capitalism, they believed in the existence of an ever-present, inherent difference between the fundamental goals

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of "business" and government with just as much fervor as many a Capitalist. Again like many a Capitalist, they appear to have inseparably linked business and private property. Worse, they dismissed Western economics as a lackey science of those they believed to be exploiters of the working class. Now, however, they are slowly awaking to the fact that such concepts as marginal product are not an instrument for oppressing labor, but are, instead, guides to the rational allocation of resources in line with consumer desires.

It is only business conducted by Capitalists; not business *per se*, which is, by the nature of its definition, inseparably linked with private property. If production is not the responsibility of the state, the capital necessary for production can only be accumulated through the institution of private property.[1] Because it often gives its owners economic independence in that they are not dependent on an income from the government, societies choosing to accumulate capital via private property have less powerful governments than similar societies where the government owns all. Here ownership which includes complete or nearly complete control of the use of property is assumed. It is possible, of course, to have "legal" title to an object but be deprived of control of its use. Invariably societies fail to grant complete freedom to property holders to use their holdings in any way they may desire.

Popular opinion to the contrary, the exchange of commodities—business—is an occupation which traces its origins back as far or further than many of the "professions." Interestingly enough, the problem of dividing or whether to divide the economy into public and private sectors—is at least as old as the pyramids. To examine early business is quite illuminating to one concerned with such questions.

Under the Pharaohs in Egypt subjects accepted the idea that goods belonged solely to the ruler. This was a personal relationship, for it was possible for even the poorest person to petition to this god and individuals of every class could attain an ordinary degree of comfort and prosperity. Under the Greeks, however, Pharaonic rule was turned into a "soulless domination of State control," and "centralization and exploitation were the two principles on which the Ptolemies acted."[2] The former, of course, facilitated the latter.

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1 Calvin B. Hoover, *The Economy, Liberty and the State* (Garden City, N. J.: Doubleday and Co., 1961), pp. 112-113.

2 Margaret A. Murray, *The Splendor That Was Egypt* (New York: Hawthorn Books, Inc., 1963), p. 75.

In reality the native Pharaohs merely had been the head of a country in which private property and its associated rights were respected, but under the Greeks all land in private hands—the greater part of the total—was registered and placed under the control of the State. This land was then leased by farmers from the State. The State rather than the market had the "right" to dismiss the tenant at will and dictated what and how much was to be grown on the land. The produce from the land was heavily taxed and the State reserved the right to buy as much as it liked at a fixed—not the market—price. Equally absolute rule held sway in trade and the industrial sector of the economy. Every detail of each was registered and every industry was heavily taxed. All raw materials were the property of the State and certain branches of manufacture and trade were State monopolies. Eventually free-trading was crushed. All of these controls, as would be expected, led to a gigantic civil service.[3]

Industrialization, at least in the modern sense, did not exist in ancient Egypt. A pre-industrialization stage similar to that reached many centuries later in Europe did exist, however. A tomb dated about 2000 BC revealed not only a model of a weavers' workshop illustrating its method of operation but also a model of a carpenters' workshop. More than half-a-dozen figures appeared in each model.[4] The quantity and quality of pottery, jewelry, building materials, utensils, and ships prove that there existed numerous enterprises outside the scope of unorganized and unspecialized labor.

"Egypt had trade with foreign countries from the earliest time of which there are any remains in the Nile Valley."[5] Around 2300 BC armed escorts were provided for trading expeditions just as they were later to be supplied European traders in the feudal period. Pre-accountants recorded their accounts on papyrus. To open trade with Egypt, foreign rulers sent gifts to the Pharaoh, a practice hardly unknown today in some industries. To trade with other nations one early Pharaoh built a fleet of sixty ships.[6]

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3 *Ibid.*, pp. 76-77.

4 S.R.K. Glanville (ed.), *The Legacy of Egypt* (Oxford: Clarendon Press, 1942), p. 131 and p. 135.

5 Murray, p. 80.

6 *Ibid.*, p. 97.

Englebach, writing in *The Legacy of Egypt*, speculates that as a result of intensive cultivation of such fertile land as the Nile Valley population must have increased greatly and that eventually the people would exceed the number necessary to provide subsistence for all. Ultimately their numbers would be such that they could "gratify every whim of kings and ruling classes, even after they had sent parties, with reckless disregard for human life, to distant mines and quarries to obtain precious materials."[7] Thus he believes that by about 2600 BC the nation's rulers were so surfeit with unemployed workers that they had to put vast numbers to work on the large monuments for which this civilization is today known.[8] The control and use of such vast quantities of unskilled labor equipped only with primitive tools to build these amazing structures is, of course, one of the marvels of the world and indicative of a high level of organizational ability.

Little is known about the organization of Egyptian enterprises or even how they accomplished their tasks—for example, scholars are still speculating as to how the stones for the great pyramids were lifted into place (pulleys apparently were unknown). Something is known, however, of the organization of the government. At the helm was, of course, the Pharaoh. Under him were numerous officials whom he appointed. Many of these were scribes or clerks in government offices as the process of taxation made necessary much writing. Because agriculture depended on inundation, tax assessments varied each year and had to be made locally. And this, along with the locally conducted census of farm animals every second year, made necessary local arms of government. Thus the nation was divided into twenty nomes or provinces, each of which had its own governor, assessors, tax-collectors, and other necessary officials. Local courts were included in this arrangement. The Pharaoh was, however, constantly traveling through the country to personally inspect operations.

Like many managers before and since, eventually the Pharaoh had to delegate some of his responsibility as one man could not handle the job by himself. To assist the Pharaoh there was created the post of Vizier. Reporting daily to the Vizier was the Chief Treasurer. Local authorities reported to him three times a year and he made regular inspection trips. The extent of his control is illustrated by the fact that

7 Glanville, p. 126.

8 *Ibid.*

no timber could be felled in Egypt without his permission (lumber being extremely valuable in Egypt). When the Pharaoh was available, the Vizier, taking the Chief Treasurer with him, reported daily to the Pharaoh. Weak and idle Pharaohs invariably brought about foreign invasion. [9]

Just as was later to be the case in Feudal Europe, eary Egyptians (3998 to 3335 B.C.) not of the aristocracy were serfs or virtually so, but by 3005 B.C. craftsmen, artists, scribes, and government officials were the source of a new class—a middle class. And just as did the Feudal Kings of Europe at a much later date, the Pharaohs encouraged the rise of this new class so as to weaken the power of local rulers. [10]

Thus the course of events in ancient Egypt paralleled in many aspects the later development of Europe which cumulated in industrialization. In both Egypt and Europe men were released from the land by improvements in agriculture and went into trade, industry, and the arts where they soon began to specialize in particular aspects of each, a state of affairs which led to the rise of that hallmark of a commercial and individualistic society: a middle class. As in Europe, the role of the government in business changed over the years, but where in Europe its role lessened as the Industrial Revolution approached and was reached, in Egypt there was an economic, social, and political decline preceded by a complete government take over of all economic activities. Of course, there were other distinct differences between ancient Egypt and 16th and 17th century Europe, the most important being the foreign domination of Egypt, and so too much should not be concluded from this contrast.

It is said that nature never uses the same pattern twice, but engages in putting together endless variations of the same patterns. Perhaps the same can be said of civilization.

The ultimate result of Greek rule of Egypt has been well summarized by Rostovtzeff:

The spirit of the nation was one of indifference—the dull obedience of serfs who possessed no initiative, no animation, no pa-

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[9] Murray, pp. 73-75.

[10] Glanville, p. 30.

triotism, whose thoughts were wholly concentrated on the problems of daily bread and economic interests....The Greek officials became submerged in a mire of bureaucracy and bribery....Serfdom lay heavy upon the people, but protests were seldom heard. Dissatisfaction assumed a form typical among serfs. When they found that conditions were no longer tolerable, groups of men, agriculturists, workmen, sailors, and officials, said 'We can bear no more,' and fled to the temples to claim the protection of the gods, or disappeared in the swamps of the Delta. From the commencement of the third century B.C., these strikes were of common occurrence. They were a constant terror to the officials, since force was useless in dealing with a psychology born of dull despair. The government was rich in money, but the country was poor in spirit, and hardly knew happiness. True, the country occasionally revolted, under the banners of the old gods and temples or under the influence of national feeling. But these insurrections invariably ended in massacres, and only when the energetic elements in them had been destroyed was an amnesty granted to the survivors.[11]

Interestingly enough, after World War II in Eastern Europe we have a situation somewhat reminiscent of Egypt's conquest by the Greeks: In East Germany we had a dull obedience and flight to the West; in Hungary we had an insurrection followed by a massacre. In most Russian satellites we used to hear little protest. As the Russian grip on these countries relaxes, however, their people are demanding and getting a reduction in the Russian-dominated government control of economic affairs both to satisfy nationalistic feelings and to make the economy more productive and, thus, more competitive. Though Russia herself has "liberalized" her economy—installing profit guidelines in consumer-goods industries—Russian supression of Czech, Western liberalization indicates their fear of decentralization accompanied by freedom of speech, a none-too-surprising partner of any substantial decentralization of an organization.

11 Murray, p. 77.

MUCH ADO: THE MORAL AND RELIGIOUS APPROACH TO SHAKESPEARE CRITICISM

BY MARY ANNE G. DeVILLIER*

The moral and religious approach to criticism of Shakespeare is based largely upon critical examination of a play as a dramatic whole and within its own frame of reference. Ethical and theological significances of imagery and symbolism are related to the central theme of the play. The poetry, the plot, and the characterization are considered as elements of the total dramatic statement. The integrated whole is then examined against the background of moral, religious, and social concepts prevalent in England during the time when the plays were created.

Perhaps this approach discerns more in the plays than Shakespeare wrote into them; but sub-conscious dictates, which are revealed in the juxtaposition of words and in thought associations, often deepen the conscious, purposive thought of a writer. The greatest danger of this type of criticism is that the words are strained through the personal philosophy and experiences of the critic. What is valid for one reader is not necessarily so for another. Interpretations which transcend the conscious meanings attributable to the writer, his age, and his medium are in danger of failing to differentiate between individual, universal, and original concepts. Certainly the religious and moral critics vary widely in their conclusions.

It is not easy to fit the moral and religious group into the over-all picture of Shakesperean criticism. It is too heterogeneous to cohere as a true "group" and too varied in method to fit neatly into any logical procession or movement of criticism. Coleridge, in defending Shakespeare against immorality, introduces into criticism the idea of Shakespeare as a moralist;[1] but Coleridge does not develop his conception of Shakespeare as philosopher-poet. Richard Moulton, in *Shakespeare as Dramatic Thinker* (1907), picks up Coleridge's suggestion and attempts to relate the plays to Shakespeare's personal philosophy. F. R. Leavis and his

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[1] Alfred Harbage, *As They Liked It: An Essay on Shakespeare and Morality* (New York: Macmillan, 1947), p. 44.

Scrutiny group, critical descendants of Coleridge and Matthew Arnold and important in twentieth century criticism in general, are particularly influential in the field of moral and religious criticism, since their method is close critical examination of the language as an integral part of the dramatic work. The debt to the *Scrutiny* group is obvious: it is by explication of connotative and associative meanings that the moral and religious critics support their views.

In general terms, the moral and religious school of criticism shares in the whole enlarged view of Shakespearean drama which began to take shape early in the twentieth century with the historical critics—men like E. E. Stoll, E. M. W. Tillyard, and Lewis B. Schucking. It employs the *Scrutiny* method of close critical examination of the dramatic whole with particular emphasis on imagery. It is related, also, to the dramaturgical school—as represented by Harley Granville-Barker—since the plays are considered as drama, not as literature only. Accepting freely what all of these groups have to offer and not hesitating to incorporate valid concepts of the earlier schools, the moral and religious critics seek to determine, by examining the plays themselves, Shakespeare's analysis and interpretation of the world in which he lived. This critical approach involves knowledge of the social, political, ethical, and religious concepts of Shakespeare's era and of his audience.

In *Shakespeare and the Popular Dramatic Tradition* (1944), S. L. Bethell combines the historical approach with the philosophical in his study of Shakespeare's theatre, its conventions, and its development from the Morality plays toward naturalism. He finds in Shakespeare's plays a "poetic crystallisation" of a Christian culture, and he maintains that Shakespeare wrote consistently from an orthodox Christian point of view. It is the Morality tradition, Bethell states, which enabled Elizabethan audiences to be simultaneously aware of a number of different aspects without confusion. Bethell's critical focus is on this multi-consciousness of the Elizabethan audience, which permitted the depth of perception and the complexity of vision which he finds in Shakespeare's poetic drama.

The central idea of Alfred Harbage's *As They Liked It: An Essay on Shakespeare and Morality* (1947) is that Shakespeare's plays are designed "to exercise but not to alter our moral notions, to stimulate but not to disturb, to provide at once pleasurable excitement and pleasurable reassurance."[2] Shakespearean drama offered an escape comparable to

2 *Ibid.*, p. XII.

that of modern motion pictures. Audiences were composed of "creatures of moral sensibility, whose interest could be aroused and held by conflicts of good and evil."[3] The language and the content of the plays were readily understandable to those audiences, and the response to the moral stimulus provided was undoubtedly as varied then as it is today. Harbage's critical basis is that Shakespeare's plays exist in a moral frame but not a moralistic one, that any teaching they may do is coincidental and not by conscious design. His critical affiliations, like Bethell's, are both historical and philosophical.

John Francis Danby's interest in Shakespeare's audiences lies only in their concepts of Nature. Basing his criticism on the belief that Shakespeare shared the prevalent ethical and theological beliefs of his age, Danby explores, in *Shakespeare's Doctrine of Nature* (1949), the evolution of both conservative and liberal views. He sees the Elizabethan Playhouse as the true successor to the Medieval pulpit, popular drama being a response to the need for a new religious form of thought. His critical approach is through the development of Shakespearean drama as dynamic presentations of a new way of thinking. His point of departure is Elizabethan Nature, both the benign Nature of Hooker and the malign Nature of Hobbes.

Paul N. Siegel's *Shakespearean Tragedy and the Elizabethan Compromise* (1957) combines the areas of investigation of Bethell, Harbage, and Danby. He relates Shakespeare's plays to Elizabethan society as a whole and to Christian humanism in particular. Siegel considers his work to be an enlargement of Theodore Spencer's *Shakespeare and the Nature of Man* (1943) and a supplement to A. C. Bradley's *Shakespearean Tragedy* (1904). Siegel's critical base is the broad social and political background of Elizabethan England. His thesis is that Shakespearean tragedy was made possible by the concepts of Christian humanism, which he considers to be ethical rather than theological in emphasis.

Harold S. Wilson's *On the Design of Shakespearean Tragedy* (1957) is an attempt to trace a unifying principle of philosophy in ten of Shakespeare's tragedies. (He excludes *Titus Andronicus* as too specialized in its effect.) He acknowledges a debt to A. S. P. Wodehouse's study of nature and grace,[4] but he denies that his use of the Hegelian triad—thesis, antithesis, and synthesis—implies any link with Hegelian philos-

3 *Ibid.* p. 1

4 A. S. P. Wodehouse, "Nature and grace in *The Fairie queene*," *Journal of English History*, XVI (1949), 194-228.

ophy. Wilson merely finds the terms useful in indicating the rhythmic patterns he finds in Shakespearian tragedy. Wilson's groupings are determined by implied or overt relationships to Christian way of thought, and his base for critical consideration is the extent to which Christian concepts are relevant or regulative in the plays.

G. R. Elliott's close analysis of imagery in *Dramatic Providence in Macbeth* (1958) reflects the influence of Carolyn F. E. Spurgeon's pioneer work in imagery, but the critical focus is quite different. Elliott's particular interest is in Shakespeare's esthetic use of Christian doctrine. He is in agreement with Harbage and Siegel in his belief that Shakespeare's use of Christian concepts is not religious; that is, not religious in the way that Spenser, Milton, and Dante use Christian doctrine. Elliott's critical manifesto is that Shakespeare's personal beliefs are unknown and irrelevant and that Shakespeare used Renaissance moral and religious doctrines for the purposes of dramatic art only.

The diversity of conclusions reached by the moral and religious critics would seem to bear out Harbage's contention that there are as many moral interpretations of Shakespeare as there are readers. Although Bethel and Harbage cover approximately the same ground and agree that Elizabethan drama developed out of the morality tradition, that Shakespeare belonged to the popular theatre, and even that he and his audience shared similar religious backgrounds and moral attitudes, they reach quite different conclusions concerning the presence of conscious, purposive Christianity in the plays. The difference is not readily defined and may exist only semantically.

Danby and Siegel are both concerned with Elizabethan philosophies. Danby's benign and malign Natures are the Christian humanism and scepticism of Siegel, but Siegel explores a broader social and political area than Danby considers. They are in agreement concerning the historical framework of Shakespeare's plays, but Danby concludes that the Elizabethan theatre filled the place in society vacated by the medieval pulpit, that the religion in Shakespeare's plays probably accounts for their popularity. Siegel, on the other hand, concludes that the emphasis of Shakespearean tragedy is on the ethical rather than theological aspects of Christian humanism. Both critics feel that Shakespeare held orthodox Christian humanist views and that his beliefs were influential in shaping his dramatic work. Once again, the distinctions between *ethical* and *theological* are too finely drawn to be readily apparent.

Elliott asserts that Shakespeare's use of Christian doctrine is esthetic rather than religious but that his beliefs had a regulative influence on his work. Wilson, however, finds Shakespeare's religious beliefs to be regulative in only a few of his tragedies. Wilson, moreover, agrees with Harbage's view that Shakespeare wrote to please his audience, whereas Elliott hotly denies any audience control or influence. Wilson and Elliott are also diametrically opposed in their understanding of the nature of grace, Elliott believing it to be the controlling action of Divine Providence and Wilson believing it to be the beatific ecstasy necessary for religious comprehension. Here Danby and Elliott are in agreement, since Danby can find no difference in "Lear's clairvoyance" and T. S. Eliot's "religious comprehension."

The frequent appearance of "reconciliation of opposites," "balance of opposites," and "tension of opposites" indicates the strong influence which Coleridge still exerts in modern criticism. It might be well for critics to take a second look at non-Romantic work judged by Romantic standards. The Romantics appear to have fallen into the trap of character analysis as a result of the fact that Shakespearean tragedy depicts dramatically the inner struggle with which Romantics are concerned. The larger view of adjustment to society and to the universe is relegated to the background, because it is the conflict within the individual which interests the Romantic. The growth and development of Fielding's Tom Jones in terms of his gradual adjustment to society is of no interest to Romantics because Tom is only part of the larger view. In Salinger's *Catcher in the Rye*, on the other hand, society is seen only through the eyes of Holden Caulfield; and Holden's inner struggle to adjust himself to the outer world is the theme of the novel. Shelley declared Satan to be the hero of *Paradise Lost*, because Satan's struggle to fulfill himself is so dramatically presented; but only a Romantic could take such a position in a critical examination of the poem as a whole.

Moral and religious critics seem to fall into the same sort of error in narrowing their critical approach to Shakespeare. It is really necessary to determine whether or not Shakespeare was purposely didactic? To the study of the history and development of the drama, the answer may be yes. By relating Elizabethan drama to previous stages of development and to what is known of Elizabethan society, assumptions may be made—with varying degrees of confidence—concerning conventions and purposes. On the other hand, in considering the plays as artistic creations, the question of moralistic teaching would appear no more relevant to Shakespeare than to Michelangelo.

The struggle of man to find himself and his place in society is peculiar to no one age. This struggle is concerned with morality in its broadest sense; that is, internal as well as external morality. Pulpits and theatres today are concerned with the same problems which confronted Othello and Lear. Macbeth wears a gray flannel suit and Angelo's specious virtue is investigated in a Congressional hearing, but the basic issues are the same. In general, the Romantic sees this struggle from the individual, first-person point of view; others, whatever name tag they bear, approach the same issues from a broader third-person point of view. Shakespeare offers both points of view; and critical approach is a matter of personal orientation. Matthew Arnold expressed the opinion that "the dramatic form exhibits, above all, the actions of man as strictly determined by his thoughts and feelings; it exhibits, therefore, what may be always accessible, always intelligible, always interesting." [5] The currency and universality of Shakespearean drama is the snare which catches the unwary; and the common weakness of finding Shakespeare's "own thoughts" reveals the unconsciousness of the error. No one can deny the right of a critic to express his own conclusions; but the same critic should be denied, and vigorously, the right to present his conclusions as "Shakespeare's own."

The contribution of the moral and religious critics to Shakespeare criticism should not be underestimated, and no disparagement is intended. It appears, however, that the irrelevant hair-splitting between moral and moralistic weakens the positions taken on relevant issues. Perhaps L. C. Knights, the ghost layer, will come up with a *Much Ado About Nothing* and administer the *coup de grace* to this issue as he did with the personal character analyses of the Romantics.

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[5] "On the Modern Element in Literature," *Matthew Arnold: On the Classical Tradition,* ed. R. H. Super (Ann Arbor, Michigan: University of Michigan Press, 1960), p. 34.

POLITICS, THE "SOLVENT" OF FEDERALISM:

A CASE STUDY OF THE CHANGE WROUGHT IN THE BALANCE OF POWER BETWEEN THE STATES AND THE FEDERAL GOVERNMENT IN THE AMENDMENT TO THE SOCIAL SECURITY ACT OF 1962.

BY HENRY JOSEPH WISE*

"The division of power in a federal system is a matter often requiring delicate adjustment. At times the division is very uneasy, the subject of a continuing squabble between power wielders on a national and a local level of government."[1]

Federal theory, as Dr. V. O. Key suggests, implies the existence of territorial differences among the people of the nation. It assumes the existence of more or less autonomous politics within each of the units of the system. However, some sectional problems will become issues for the central government.[2] These territorial differences, based on the political and social culture peculiar to each of the constituents of the federal system will necessarily prejudice a political community as it considers the responsibilities of its government. These local attitudes must be reflected in the policies of the local governments. A federal system, however, implies more than sectional differences. It also suggests a recognition of a need for unity, a coherence and cohesion of these different territories into a whole country. It involves a kinship for fellow Americans, or Australians, or Canadians, or Germans, even though they had the "misfortune" to be born in another land, province or state. Again, this feeling of unity must find reflection in attitudes towards the responsibilities of the government of the whole country.

The positive powers of government, such as the power to tax and to spend for the public welfare, are necessarily held concurrently by the

*The author expresses his appreciation to Dr. Lynwood Holland for his guidance in the preparation of this paper. Mr. Wise is Director of Training for the Georgia Municipal Association.

[1] Arthur S. Miller and Ronald F. Howell, "Interposition, Nullification and the Delicate Division of Power in a Federal System," *The Journal of Public Law,* V (1956), 4.

[2] V. O. Key, Jr., *American State Politics, An Introduction* (New York: Alfred A. Knopf, 1956), pp. 19-20.

constituent units of a federated country and by the nation as a whole. Exercise of these positive powers involves the personal liberty of the citizens. It stirs their emotions, their fears of tyranny, their hopes for happiness and their expectations of what is due them by dint of their mere existence. Exercise of these positive powers also directly involves the different levels of government and affords the greatest area for friction between the national government and the constituent parts.

This paper is a study of the political ramifications when a small city in New York challenged the welfare policy of the nation and tried to exercise what it felt was its right of government in this federal union. The paper will attempt to discover how federal theory is put into practice, and how *and why* the balance of government in the federal system shifts.

Newburgh, New York, is a city of 32,000. It is in Orange County, on the banks of the Hudson River. It is a shipping port for coal, fruit, farm and dairy products. Local industry includes shipbuilding, manufacturing artificial leather, textiles, carpets and rugs, handbags, lawnmowers and some machinery. Stewart Air Force Base is located nearby.[3] Median income in 1962 was $5,363, while total government expenses amounted to $2,887,000.[4]

Newburgh is in the Twenty-seventh Congressional district. Since 1946 it has been represented by Mrs. Katherine St. George, a Republican and a member of the Civil Service, the House Rules, and the Post Office committees.[5]

In June, 1961, the Republican City Council and the Republican City Manager, Mr. Joseph Mitchell, established a new thirteen-point welfare reform due to go into effect on July 15, 1961. The new program was not so much an administrative reform as it was a challenge to the concept of welfare established in the Social Security Act as it is administered throughout most of the United States. The program affected two areas of welfare, namely, public assistance and aid to dependent children. The former provides wherewithal to the poor, and the latter provides financial assistance to children under 18-years old who are

3 *Webster's Geographical Dictionary* (Springfield: G & C Merriam, 1949), p. 796.

4 U. S. Bureau of the Census, *County and City Data Book*, A Statistical Abstract Supplement (Washington: U. S. Government Printing Office, 1962), pp. 536-545.

5 *Congressional Quarterly,* XIX (November 7, 1961), 1873, 1871, 1462, and 1539.

deprived of parental support because of the death, continued absence, physical or mental incapacity, or unemployment of a parent. The child must live in the home of a parent or specified relative. [6]

The national welfare program as it developed out of the depression years of the 1930's and as it has been implemented and amended is designed to help those individuals and families who are not able to meet their essential needs. The Act is based on the philosophy that since the economic system is a product of the people and since education is the responsibility of the people, wherever lack of education and economic handships conspire to deprive a man of his basic livlihood, the people, through the government, have the responsibility to provide his basic needs. The onus of poverty, as seen in the federal program, rests on society rather than on an individual who is poor. Newburgh may have been attacking this principle itself. Senator Hubert Humphrey in a speech in Congress on August 29, 1961, felt this to be the case. In any case, Newburgh was not willing to pay the costs of the federally established program. Welfare costs money. Since 1949 public welfare costs have increased 131 percent.[7] The rising costs have caused concern all over the country. Many feel that welfare is as expensive as it is because the welfare rolls are loaded with chiselers who are too lazy to earn their own livelihood, and women who produce illegitmate babies for fun and profit. Newburgh certainly felt this way, and was willing to place the onus of poverty on the poor and abrogate the dignity of the relief clients if this could reduce the costs of welfare. Their program was as follows:

1. That payments of welfare funds to parents of the children on the Aid to Dependent Children Program and to those on relief would be voucher payments, not cash.

2. All able-bodied men on relief would be required to work a forty-hour week.

3. Those who were physically capable and were offered gainful employment and refused it would not be eligible for relief.

4. Mothers of illegitimate children on ADC should they have another illegitimate child, would no longer be eligible for relief.

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6 42 United States Code, Sec. 606.

7 U. S. Department of Health, Education, and Welfare, *Public Assistance, 1962* (Washington: Government Printing Office, 1962), p. 2.

5. Those who quit their jobs voluntarily are not eligible for relief.

6. The allotment for a family on relief shall not be more than the salary of the lowest paid city employee with a comparable sized family.

7. All families new to the city who apply for relief must show that they have prospects for employment (as do immigrants to the United States). Any who do not have such prospects are limited to one week's relief, and those who have are limited to three weeks relief.

8. Aid to persons except the aged, the disabled and the blind is limited to three months in any one year.

9. All persons (except the above mentioned) must report monthly to the department of public welfare for a conference regarding their case.

10. The welfare budget established for a year shall not be exceeded without approval of the city council.

11. There will be a monthly category budget limit to welfare expenses.

12. All ADC cases will be examined prior to payments. In any family which does not provide beneficial atmosphere for a child, the child shall be put in a foster home.

13. ADC cases were to be reviewed each month.[8]

Discussion within Congress and throughout the country was concerned with two questions: 1) Was Newburgh right in what it was doing? Did it have the right approach to welfare? 2) In our federal system could Newburgh do what it wanted with welfare in Newburgh? If it could not, who could? who would? what would they do? and when?

8 U. S., *Congressional Record,* 88th Cong., 1st Sess., 1963, CVII, Part 1, A. 5184.

The federal government's program in welfare began in 1935 with the Social Security Act. Since that time, if a state wishes to have a welfare program throughout the state, an acceptable procedure of administering welfare, and of deciding who is eligible for welfare, and of preventing fraud, the federal government will supply 50 per cent of the administrative costs of such welfare and, depending on the financial status of a state and the extent of the welfare program in the state, 80 per cent of the dollar costs.[9] In the areas of welfare with which this paper is concerned, the federal government does not set a dollar minimum for a state program. In June, 1962, average monthly payments per recipient on Aid to Dependent Children ranged from $9.15 in Mississippi to $47.52 in New Jersey. The national average was $31.48.[10] The monthly payment is set by the state. However, the nature of the federal participation in welfare, in the act itself and in several rulings by the federal agency, has substantially prevented attempts by the states to experiment with the scope and the philosophy of their welfare policies. Two states, Missouri and Pennsylvania, had to have passed through Congress special bills to accommodate the welfare programs in their states.[11] When Newburgh instituted its program, the state of New York stood to lose $210 million dollars in federal welfare grants.[12]

To recapitulate, after July 15, 1961, the balance of state and national governmental authority and responsibility for action, perhaps that which we can call the nature of federalism in public welfare, stood thusly: payments to recipients and the administration of welfare rested with the several states. The philosophy, the extent, the possibility for experiment and reform rested in the federal program. That which bound the two together was the power of the federal grant-in-aid dollar. This paper will show that the political pressures for greater flexibility within the states coupled with a desire for reform in the welfare program itself spread from New York to the whole nation, that this pressure as it enlarged in scope created a situation wherein the government of the whole people had to act, and to show that this political activity changed the balance of federalism in this area of governmental responsibility.

On June 23, 1961, Mrs. St. George spoke to the Congress in favor of the action taken in her district. "With a great deal of pride I call at-

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9 42 U. S. C., Sec. 602. 42 U. S. C., Sec. 603.

10 *Public Assistance in 1962,* p. 74.

11 U. S., *Congressional Record,* 87th Cong., 2nd Sess., 1962, CVI, Part 2, 4270.

12 *Ibid.,* 1st Sess., 1961, CVI, Part 1, 15415.

tention to the lead editorial in today's *New York Daiiy News*, 'From Welfare to Work—Newburgers Get Tough.' If more communities would take the attitude of assuming responsibility themselves, this country would be a lot stronger."[13] On July 12 she spoke of "the many laudatory articles that have been appearing all over the country in praise of this city's efforts to reform our welfare laws."[14] In the interim such articles as *The Chicago Daily News*', "Bites the Hand that Feeds," were introduced to Congress. This particular one said, in part:

> Get back in line, play the game, get America moving again. Don't bite the hand that feeds you or you'll find it rammed down your throat. You can't secede from the welfare state.[15]

On June 28, Rep. Bruce Alger (R., Texas) introduced an article from the *Wall Street Journal* on Newburgh, "Obligation and Abuse."[16] Senator Strom Thurmond (D., S.C.) spoke against the growth of centralization, praised the action taken by Newburgh, and introduced two editorials: "Lesson in Home Rule," from the *Greenville* (S.C.) *Piedmont*, and "Same Old Chant" from the *Augusta* (Ga.) *Journal.*[17] July 12, Rep. John Ray (R., N.Y.) spoke for Newburgh and entered "Welfare War, Newburgh, N.Y. Fights to Trim Its Welfare Rolls," from the *Wall Street Journal.*[18] Then came a petition from the Declaration of Independence Committee of Nebraska through their Congressman speaking against federal intervention in the welfare program.[19] Senator Barry Goldwater made a speech in which he called on every city to follow the lead of Newburgh. The *New York Times* called the whole thing a political football, and the Secretary of Health, Education, and Welfare, Abraham Rubicott, issued a statement:

> Believing as I do in the home rule principle, I am hopeful that in the future the responsibility for work relief and for all relief programs

13 *Ibid.*, p. A 4694.

14 *Ibid.*, p. A 5205.

15 *Ibid.*, p. 11370.

16 *Ibid.*, p. A 4930.

17 *Ibid.*, p. A 5149.

18 *Ibid.*, p. A 5196 and p. A 5197.

19 *Ibid.*, p. A 5975.

will as far as possible be left to the individual community rather than be dictated by Washington.[20]

Articles showing the national concern with the costs of welfare kept coming into Congress. From Maine, from Ohio, from Kansas, from South Carolina,[21] letters and articles and petitions appeared in the *Congressional Record.*

In the latter part of August there were two relatively important speeches in Congress on Newburgh and on the problem Newburgh had raised. August 23, Senator Kenneth Keating (R., New York) spoke of the "unfortunate juxtaposition of the federal government in an area which traditionally has involved the localities," and introduced a resolution from the boards of supervisors of five counties which stood against the federal government's maximum control and the everpresent threat with loss of reimbursement.[22] Senator Humphrey spoke of his fears that Newburgh was not an attempt at administrative reform but an attempt to overthrow the whole welfare program. On December 11, Abraham Ribicoff, Secretary of Health, Education and Welfare, announced a proposed change in welfare. This proposal, HR 10606, allowed states, if they wished, to use their federal money for work relief programs; it permitted them to move a child from a house they felt to be an unhealthy influence; and it permitted a certain number (five percent) of welfare payments to be made under a protective payment program whereby the state courts could establish a legal guardian for a child receiving A.D.C. money, and money would be disbursed to that guardian rather than to the child's mother. It provided for state experimentation with welfare programs by removing a prohibition on anything but a uniform program throughout the state. It also provided federal incentive to the states to develop training and service programs to get people off the rolls. [23]

On January 28, an NBC White Paper brought the Newburgh issue into the homes across the Nation. On February 11, Secretary Ribicoff wrote an article on HR 10606 for the *This Week* magazine, a Sunday supplement with a circulation of 14,270,753. On March 15, 1962, the House discussed and passed HR 10606. On June 20, the Bill was placed

20 *Ibid.,* p. 12818

21 *Ibid.,* pp. A 5653, 5827, 5855, and 6013.

22 *Ibid.,* p. 16654 and p. 16655.

23 U. S., Congress, House, *Public Welfare Amendments of 1962,* 87th Congress, 2nd Session, 1962, H. R. 1414, sections 102-a, 108, 122, and 123.

on the Senate calendar. Its process through the Senate was hampered by the Javits-Anderson Medicare amendment, but on July 17, without medicare, Senate action was sucessfully concluded. The bill went to a conference committee for a day and a half and on July 19, 1962, the report was accepted and the bill passed.

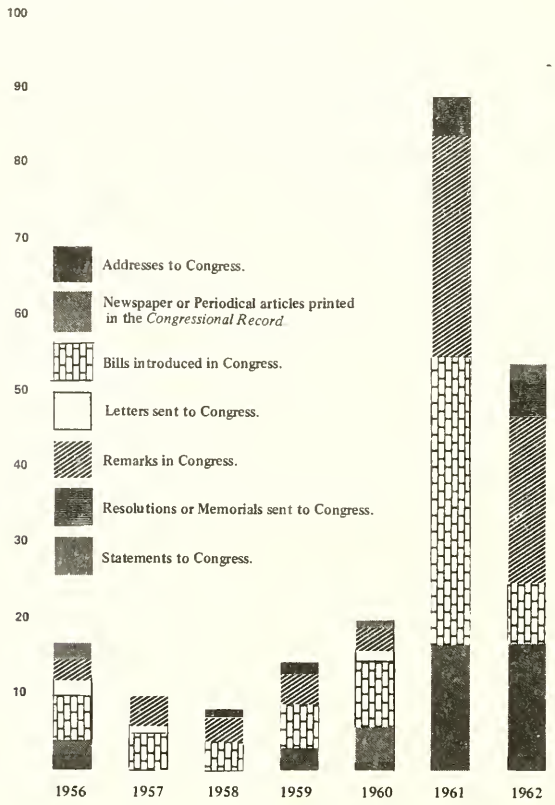
Newburgh's action most certainly brought welfare to the public eye and the public told Congress that it wanted action. In the ten-year period preceding Newburgh there had been amendments to the Social Security Act, but there had been no reform. The amendments served to extend the scope and the dollar amount of coverage. They cost the states and the federal government more money. In effect, they involved the federal government more deeply in the states' welfare program. In the past, however, there was no major national impetus for change. Proposed amendments lingered from Congress to Congress. Not many bills were introduced. Not many people spoke to the issue. Congress did not receive many letters, or memorials. Not many people were interested enough to be vocal. In the ten-year period preceding Newburgh there were only thirteen articles on public welfare published in periodicals in the United States. The largest number of these were published in the specialized journals and magazines which claim a circulation of less than one million. From 1956 to 1960 there were but nine newspaper and magazine articles specifically concerned with child welfare entered in the *Congressional Record*. Although welfare was a national program, the who, the why and how of welfare was not a national issue. All this changed with Newburgh. In the later period, just a little over a year in duration, the total number of articles jumped to forty-three, a 331 percent increase. In the previous ten-year period eight periodicals carried welfare articles, whereas in 1961-1962, twenty-three magazines printed welfare articles and ten of these claim circulation of over one million. [24]

An examination of the *Congressional Record* provides another helpful index to the concern of the nation on welfare after Newburgh as compared with the preceding five years. Figure 1 is a comparison of material on child welfare and relief in the *Record* from 1956 to 1962 in seven categories: Addresses made to Congress, newspaper and periodical articles entered in the *Record*, bills introduced in Congress, letters received by Congress, resolutions and Memorials from State Legislatures, and statements received from interested parties. Even with-

24 From *Ulrich's Peridical Directory,* ed. Eileen C. Graves (10th ed.; New York: R. R. Bowker Co., 1963).

out being able to weigh the relative importance of the various bits of data, one can note the tremendous increase after Newburgh. Clearly, the country had become politically interested. The scope and the freedom from state activity on welfare had become an issue and the Congress was called upon to change the existing Federal-State relationship.

FIGURE 1
A COMPARISON OF MATERIAL ON CHILD WELFARE AND PUBLIC ASSISTANCE IN THE CONGRESSIONAL RECORD AS AN INDEX OF INFLUENCE ON CONGRESS [25]



[25] U. S., *Congressional Record,* Index: CI, Part 11; CII, Part 12; CIII, Part 13; CIV, Part 16; CV, Part 16; CVI, Part 15; CVII, Part 17. The comparison is of the Second Session of the 84'th, the 85'th and the 86'th and 87'th Congresses 1956-1962.

It is difficult to determine the position of the political parties on welfare. H. R. 10606 passed the House on a roll call vote of 320 yeas to 69 nays, 47 not voting. The Democrats definitely voted for the bill, 317 yeas to 3 nays. The Republicans also voted for the bill, but with far less degree of party cohesion. The Republican vote was 96 yeas to 66 nays. Republicans in the House moved to recommit the bill to committee and offered an amendment. Both parties displayed a strong sense of internal cohesion on this motion to recommit. The Democrats voted 223 to 11 to defeat the motion and the Republicans voted 214 to 3 to pass.[26] An analysis of the Republican amendment brings to light that which can most properly be called the minority position on the whole welfare program. The Republicans were in favor of the intent of the bill. They objected to two major portions: an increase in the amount of money that Congress would give to the states, and an increase in the percent of federal money to state money in the matching grants. The bill raised the dollar amount that the states could get from the Federal government by a total of $140 million. It did not insist that this money be passed directly on to the welfare recipient. The Republicans believed the states would use this money for their existing programs, thereby reducing the state percentage of the cost. The minority report said that such a "windfall" was most unadvised with the budget out of balance and the national debt climbing over $300 billion.

The second, and for the purpose of this paper the most important, objection was to the new percentage of federal participation in the grants-in-aid. As reported by the Senate Committee on Finance, the bill would increase federal sharing to 75 percent of administrative costs if a state would institute a rehabilitation and training program for the welfare clients. As extra incentive, it proposed reducing the federal participation to 25 per cent of total administrative costs if a state would not institute such a program.[27] The Republicans felt this added incentive created more pressure on the states to conform to the federal policy, and that this new money would further indebt the already unbalanced budget.[28] Very few Republicans accepted the position that welfare was strictly charity, and it properly belonged to the churches and the neighbors in the local community.[29] Apparently, the thesis that there

26 *Congressional Quarterly,* XX (1962), 466.

27 U. S., Congress, Senate, Committee on Finance, *Public Welfare Amendments of 1962,* 87th Cong., 3rd Sess., 1962, H. Rept. 10606, p. 7.

28 House Report, H. R. 10606, p. 82.

29 *Ibid.,* p. 85.

is a substantial degree of federal responsibility for public welfare is not an issue which the parties are willing to contest.

When the House Republicans saw that they could not reduce the dollar amount that the Federal Government was going to spend, they voted to pass the bill. The Republicans in the Senate also offered amendments to the dollar amounts of Federal spending, but when an amendment removed a penalty clause which would reduce federal participation to 25 per cent, the bill passed the Senate without a roll call vote.

Newburgh raised questions which appealed to the nation. How could a city protect the money it was paying to its welfare clients? What were they to do with the able-bodied, unemployed on relief? How were they to protect the children from immoral and unhealthy homes? What could be done to reduce this evergrowing cost of welfare? When Newburgh tried to answer these questions it found that its way was blocked by the national government. The issue Newburgh raised was not restricted to an upstate city in New York. It struck a sympathetic note all across the country. It seemed to the people that the national government had overstepped its legitimate boundaries and had imposed an unhealthy limitation on authority of the states. Public desire for change became political pressure for reform. The provisions for public relief and child assistance which had grown as a project of the national government had placed the federal system in an "unbalanced" condition. H. R. 10606 was proposed and passed to redress this state of unbalance.

The issue of welfare, although it is only one of the areas of decision making substantially involving all levels of government, has strong local tradition and local responsibility. Yet in the case of Newburgh, a city found it had almost no room to move in opposition to a nationally established federal program. It was not that the national government ever forbad Newburgh to implement its program. It merely threatened the State of New York with a loss of $210 million dollars in welfare assistance. New York state was unwilling to face a loss one hundred times greater than Newburgh's entire operating budget; and, since a city is the child of the state, the state forbad the city's program. Had Newburgh been alone in its trouble with welfare, the whole matter would have ended when New York forbad Newburgh's action. Such was definitely not the case. Newburgh's frustration generated nationwide interest and acted as a catalyst to crystalize nationwide dissatisfaction with the Social Security Act. Newburgh never was able to make law of its restrictive welfare policy, but its inability to change local welfare struck a sympathetic chord throughout the nation and ended ten years of failure in Social Security reform.

The relationships of the different levels of government in a democratic federal union must be that which the people feel to be legitimate. When the people feel that the system is out of balance, they will try to change it and this change will be reflected in and affected by their political activity.

NEW LEGISLATION FOR SECONDARY EDUCATION IN THE NETHERLANDS

BY FRANS W. PRINS*
and
WIETSE DE HOOP**

Introduction

The Dutch Constitution stipulates that education is a subject of constant care and attention to the government. In each Education Act since 1848 it was stated that a sufficient number of public schools must be maintained and that all children have the right to attend these schools, irrespective of their religion.

Socio-historic Determinants of Educational Organizations

The present organization of the Dutch schools is largely the result of a century-long controversy between church and state over the control of schools. The result was the inclusion in the Constitution of a statement that "education is free;" that is, private schools may be established provided they meet legal requirements. The principle of separation of state and church, which was adopted after the French Revolution, also led to a separation of religion and schools. Public schools were seen as institutions which could be attended by all children, regardless of faith or denomination. This position was not acceptable to parents of Calvinistic and Roman Catholic denominations. The solution came in 1920, when a new Education Act became law. Under this Act it was provided that private schools would be reimbursed from public funds at the same rate as public schools. This privilege has been guarded jealously by Catholic and Protestant organizations and politicians ever since its enactment.

Private schools may be established if a school board can guarantee that a sufficient number of children will be in attendance. The school board is not necessarily a representation of the parents, but of the membership. Public schools are established by governmental administrative units, most often the county or city, and governed by the county or city board. Public schools are non-religious in the sense that no specific religious teaching may be presented in the classroom by the teachers.

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However, most public schools have certain hours set aside which may be utilized by local ministers of the church to teach religion to those children whose parents desire such instruction. Proponents of the private schools usually claim that public schools are "neutral," while their own instruction is permeated by the religious principles to which they adhere. Dutch school systems have no attendance areas and no public transportation of pupils. The parents are free to select any school they wish for their children, which often results in the attendance of school in the proximity of the residence.

By and large it may be said that the role of the national government is restricted to legislation and inspection. The inspectorate, established by the national government, makes sure that a certain quality is maintained in education and that legal provisions are met by public as well as private schools. Furthermore, they play an advisory role in the nomination of teachers and principals. Quite often inspectors spearhead innovations in instruction or in curriculum development, and provide a motivating force for the progressive teacher.

The Dutch do not have comprehensive high schools. Consequently, one finds different school types, each with a function of its own, and quite often serving a specific population of pupils. In all school types there is great emphasis on formal knowledge.

To the American, Dutch schools are rather small in size. Table 1 gives an idea of what is considered a "small" or a "large" school in the Netherlands.

TABLE 1
CLASSIFICATION OF PUBLIC & PRIVATE SCHOOLS
PER NUMBER OF PUPILS IN STUDENT BODY

	Total No. of Schools	100 pupils or less	101-200 pupils	201-300 pupils	300 pupils and over
1963					
Public	2462	41.5%	28.7%	23.4%	6.4%
Private					
Protestant	2301	29.8%	36.5%	25.0%	8.7%
Roman Catholic	2863	10.1%	35.0%	39.5%	15.4%
Non-denominational	147	15.6%	51.0%	27.9%	5.4%
Total	7778	26.0%	33.7%	29.9%	10.4%

Compulsory School Attendance

Prior to 1950 compulsory school attendance was required for a period of at least six years. Children entered the elementary school in their sixth year of age and stayed in school till their twelfth or thirteenth birthday. In 1950 compulsory attendance was changed to eight years. Pupils must leave the elementary school at the end of the school year in which they reach their fifteenth birthday. Since most elementary schools did not change their six-year attendance pattern when the new law became effective in 1968, the students needed to complete two more required years of schooling elsewhere. Prior to 1968 they had a great variety of schools from which to choose. The simplest form was a two year school for general education which was really a continuation of the elementary school. For those who wished to continue their education there were many options. Most school categories at the secondary level were separate entities, which compelled the student to choose a career in his 12th or 13th year of age. Change from one category to another was very difficult and caused considerable loss of time. Special education for exceptional children was not included in elementary or secondary education, but given in separate schools.

Grouping and Curriculum

The structure of the lesson plans, the courses of study and the curricula in the Dutch educational system leave little time for subjects such as physical education, arts and crafts. Few Dutch schools have special teachers for such subjects. Thus, the classroom teacher is responsible for all subjects. Since the admission to the elementary school and the various stages of progress throughout the period of compulsory instruction are based on chronological age, there is no differentiation according to individual abilities. The value attached to knowledge makes heterogeneous grouping a hazardous undertaking. But each year a very significant number of pupils cannot pass to the next grade. The retention problem is therefore a perennial one. Because classrooms are self-contained, it is impossible to have students pass one subject and fail one or two others. Consequently, a student who has to repeat a grade, must take all subjects again for the whole year. There is no need to elaborate on the undesirable educational aspects of this practice. How serious a problem this constitutes, may be seen from Table 2.

TABLE 2

PERCENTS OF STUDENTS PASSING

	Grade	Boys	Girls	Total
Elementary	1	100%	100%	100%
	2	85	89	87
Education	3	77	82	79
	4	71	77	74
	5	66	72	69
	6	61	67	64
	completed school	56	62	59
Secondary	1	26%	21%	24%
	2	28	22	25
Education	3	24	20	23
	4	29	23	26
	5	23	24	23
	Total	26	21	25

Dutch teachers have carried on a long tradition of assisting pupils who have difficulties in hours after school time, quite often without remuneration. Generous as this attitude may be, it cannot hide the serious problems of those pupils who fail their classes.

New Trends in Teaching

Ever since the Pedagogical Sciences in the universities of the Netherlands began to develop in the 1930's, there has been a gradual but persistent trend toward improvement in teaching. This is most evident in a subject like reading, where it has become rather habitual to divide classes into small groups of pupils who have approximately equal reading achievement levels, so that more able students can advance at a faster rate than less able students. The teacher moves from group to group and certain students play the roles of group leaders. Efforts toward a more individualized type of instruction in arithmetic have resulted in adding enrichment materials to the already existing methods. Accelera-

tion for very able students, though not unknown, is not a commonly used strategy. More and more, basic readers and arithmetic books offer tasks at different achievement levels simultaneously, so that the teacher can utilize the type of grouping mentioned above.

As far as the legal provisions allow, it may be said that Dutch teachers make indeed an effort to meet the purposes of education, which are described in the Education Act as the acquisition of basic knowledge, of technical skills, and of positive social dispositions necessary in a modern society.

However, the difficulties experienced in trying to meet these goals of education have motivated teachers to demand more freedom in instruction and improved legislation. These problems were particularly felt by secondary educators. The various categories of secondary schools which gradually came into existence in the last one hundred years during the transition from an agricultural economy to a modern technological society appeared completely inadequate for modern needs.

Educational Legislation

Taking the year 1920 as a base line, no less than four different education acts prescribed the legal provisions for the Dutch educational organization. There was the Elementary Education Act mentioned above which became effective in 1920. One year earlier, in 1919, a law had been enacted which regulated vocational-technical instruction. The same Minister of Education who successfully introduced these two acts also proposed a new law replacing the Secondary Education Law of 1863. However, this piece of legislation had a rough road ahead of it. It was revised in 1924, withdrawn in 1927, replaced by another one in 1928, which again was revised in 1932, and finally completely withdrawn in 1937. A new effort was made in 1939, but the Dutch Parliament was not favorably inclined toward this effort. A plan in 1940 was interrupted by the second World War, and ultimately withdrawn in 1946. In 1947 a new proposal was prepared, but it did not even reach the Dutch Parliament. Still another effort was made in 1952, to be withdrawn in 1958. And thus, the magical year 1967 arrived with a completely overhauled Secondary Education Act, which was accepted by the Dutch Parliament and went into effect in September, 1968.

The fourth law regulated higher education; it appeared for the first time in 1876. This law, although amended from time to time, was still the legal basis for higher education in 1920.

The practical problems stemming from such a diverse legislation were increased considerably because of overlapping functions of the various categories of educational institutions which were created to implement these laws. Prior to 1950, preparatory education for the Dutch universities fell under the Secondary Education Act. But the education of a student who continued in a three or four year school known as "extended elementary education," was determined by the Elementary Education Act. Since teachers were trained mostly for elementary and for extended elementary education, teacher training also came under the Elementary Education Act. A boy might wish to continue in a vocational-technical school; a girl might wish to continue in a two or four year's Home Economics School. Both schools fell under the Vocational-Technical Education Act. Or a student might wish to go on to an agricultural school, which was partly covered by the Vocational-Technical Act, but also had affiliations with the Ministry of Agriculture. Each of these schools had its specific requirements for teachers and instructors, which led to a series of independent diplomas, all regulated by some type of national legislation, for which examinations were held once a year. These teaching diplomas guaranteed that the holder had adequate knowledge and understanding in a subject field to teach that subject or subjects in specific types of schools. Though the entrance examination required by the preparatory schools was meant to eliminate undesirable students from these rather difficult schools, it may be seen from the second part of table 2 that this examination by no means guaranteed success in secondary schools. Only about 20 to 25% of the students completed the curricula in the prescribed number of years. It is therefore not surprising that the teachers were dissatisfied with the organization. In particular the transition from elementary to secondary schools was a subject of concern and study. It compelled many elementary schools containing the socio-economically more favorable groups of children to offer additional courses during the fifth and sixth year, so that these pupils could successfully pass the entrance examinations to the preparatory schools. These examinations covered such subjects as grammar, arithmetic, geography and history; quite often French was required, and sometimes English. Even if French and English were not required, these elementary schools would usually spend a good deal of time on one or both of these subjects, so that their students would adjust better to the rigor of the preparatory schools. Many times it was suggested that these admission exams should be replaced by psychological tests, but the Dutch teachers and legislators have resisted this trend successfully. It was in particular the dissatisfaction about the whole matter of transition from elementary to secondary education which led to the new legislation of secondary education. This new legal organiza-

tion became possible under a new Secondary Education Act which is generally known as the "Mammoth Act."

The New Organization of Secondary Education

The most significant change in the organization is the institution of a seventh year which is known as the "bridge class." This is a transitional year between the elementary and the secondary school, which will give the teachers an opportunity to observe and test all pupils in order to get a more valid process of selection for the categories of schools ahead. This implies that the old entrance examinations are no longer given. However, there is a more important implication. The "bridge classes" lead to two "families" or secondary schools. Although different categories of secondary schools are still maintained, it is now intended that there will be a close relationship between categories of a more or less similar nature, so that it will be possible to offer students a greater choice of study possibilities and a better chance to switch from one program of studies to another. Thus, instead of the entirely separate categories which used to abound in the Dutch secondary education system, one now finds one family of schools which could be labeled "practical," in the sense that their curricula are geared toward professions and trades which require skills. The second family is more "theoretically" directed, in that their primary purpose is to provide a liberal arts education, either preparing the student for the university or for positions in society which demand a rather broad liberal arts preparation. Each family has a "bridge class," which has the same curriculum for the first year. After that year certain differentiations may take place. This enables the student to select the school type he prefers at the end of that "bridge" year. Intensive study of the student's accomplishments in the bridge class as well as the recommendation of the principal of the elementary school which he attended, will help teachers in counseling their students as to what school types seem appropriate for him. In addition, the bridge classes will use testing programs in order to assist teacher and student in making decisions. Figure 1 illustrates the new organization; it may be well to enumerate the various categories and to discuss their functions briefly.

Liberal Arts Schools

In the family of liberal arts schools one finds first three categories preparing students for the university. For the benefit of the reader it may be noted that Dutch "universities" should be equated with "graduate schools" in the United States. The three schools in this family are the gymnasium, the atheneum and the lyceum, all of which extend their

curricula over a six year's period. The bridge year in this group includes instruction in the Dutch language and literature, in at least two, but usually three, modern languages (one of which must be French), in social sciences, mathematics and the physical sciences. Following this year, the gymnasium offers a heavy dose of the "classics," Latin and Greek. In addition, the students will continue to study subjects such as Dutch history, world history, and geography, mathematics, physics, chemistry, biology, three foreign languages and Dutch language and literature. Those students who desire to go into the ministry of the church take Hebrew from about the fourth school year on. The last two years of the gymnasium are divided into an alpha and beta curriculum. The alpha curriculum maintains heavy stress on Latin and Greek; the beta curriculum places emphasis on mathematics and the physical sciences. The atheneum differs from the gymnasium in that it stresses three modern languages in addition to Dutch language and literature, a heavy emphasis on mathematics and physical sciences, but no classics. It differentiates the fifth and sixth year into an A and B curriculum. The A category emphasizes economic and social sciences, while the B curriculum stresses the study of mathematics and physical sciences. The lyceum is essentially a combination of the gymnasium and the atheneum is one school. (See figure 1 at end of article.)

Why three different categories of schools to prepare students for entrance to the universities? The answer contains one set of determinants for the organization of secondary education. Dutch universities are organized in "faculties," which are the equivalents of the American "colleges" or "schools:" the faculties of theology, law, literature and philosophy, physical and mathematical sciences, and medicine. After the second World War some new faculties were added. Thus, one now finds in some universities a faculty for economic sciences, and sometimes a faculty for the social and pedagogical sciences. The admission requirements for each of these faculties are different. A "classic" education is required for admission to the faculties of theology, law, and literature and philosophy, but to physical and mathematical sciences and to medicine one may be admitted with the "modern" as well as the "classic" curriculum. Furthermore, in agricultural and in technical sciences, which are organized in separate universities, one may be admitted on the basis of either the classic (beta) or the modern (B) curriculum. Since the modern curriculum, up to 1968, extended over a period of five years while the classic curriculum lasted for six years, it is evident that most students who planned to go in the direction of medicine, agriculture, technical sciences, or the physical and mathematical sciences, took the five year's curriculum. By combining these

curricula into one family of schools there is now a much wider choice for the student, while a switch in study direction has become less costly. Undoubedly, this is a considerable improvement over the previous organization.

The next division within the liberal arts program is the School for General Secondary Education. This school has a five-year's curriculum, entirely directed toward a liberal arts education. The function of the school may be compared with that of the bachelor's programs in liberal arts in the United States. At the same time this school also offers preparation for higher technical and vocational training comparable to undergraduate or master's programs in U. S. schools of engineering, agriculture, social work, business administration, and teacher training. The liberal arts school has a very flexible program, which allows for a great deal of combination of subjects and permits the student to gear the program toward his own interests and professional ambitions.

Finally, this family includes the secondary school for General Continued Education. This school has two different curricula, one for a four-year period and one for a three-year period. In function and character, this school-type comes closest to the American high school. The school is not meant to provide preparation for professional purposes but to prepare the student for other courses and school types, such as technical schools with a two-or three-year curriculum, home economic and agricultural schools with a two-or three-year curriculum, schools for business administration and for economics and similar programs which are required in many of the functions of society.

Vocational Schools

The family of "practical" schools contains two categories. First, there is a two-year category which is simply a continuation of the elementary school and intends to provide the student with an educational opportunity for completing his compulsory eight years of education. Second, and much more important, is the group of trade-and-vocational schools, which embraces three school types. First, there is the vocational-technical school, which, like its equivalent in the United States, intends to prepare skilled craftsmen. Second, there is a group of agricultural and home economics schools. These schools, directed to the needs of the farmer, the vegetable grower, and similar agricultural occupations, usually have a four-year curriculum. Finally, there is a group of schools directed toward the administrative sector of society, preparing students for secretarial and managerial office positions.

Societal Adaptation of Secondary Education

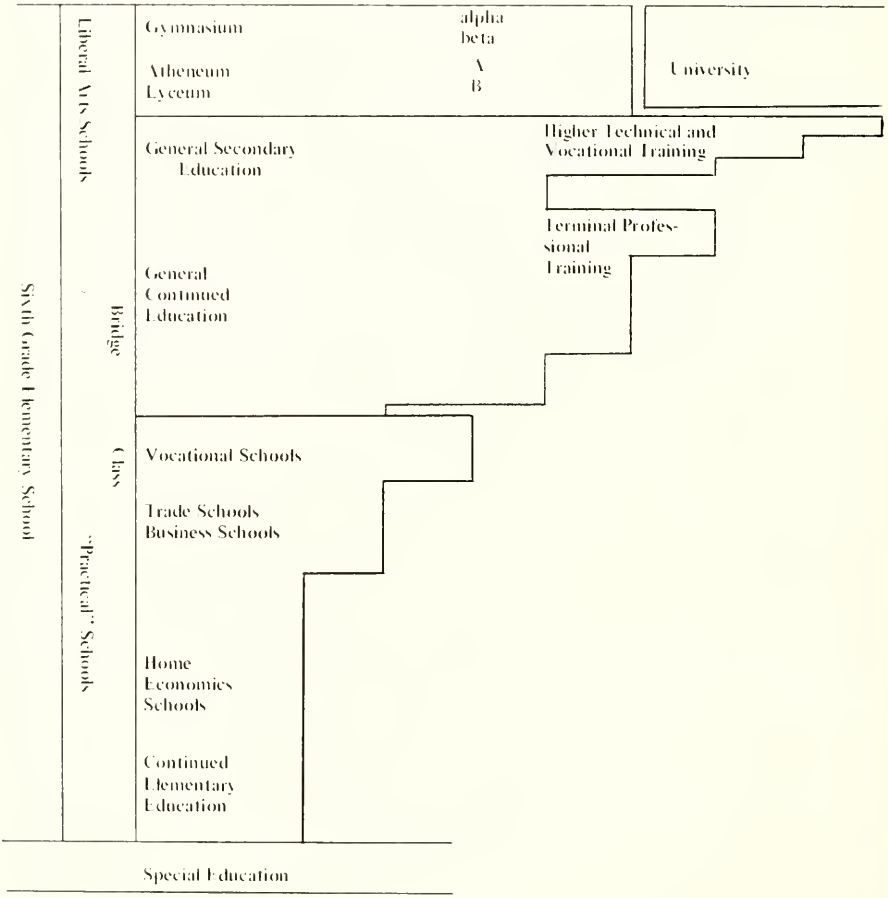
In addition to a new organization there are other aspects which should be mentioned. These aspects reflect the sincere concern of the Dutch to better adapt the school system to the needs of a modern society. For instance, there is a new required subject in all secondary schools, equivalent to the arts and crafts courses of American high schools and colleges. Another required subject for the secondary schools is study of the most important institutions in society. It is clearly the intention that the problems of such institutions as the family, the school, the youth group, the church, the community, the suburb, the county, the region, as well as international aspects such as the NATO, the UNO, UNICEF, the Peace Corps, be studied. Attention is given to some generalized problems, such as racial problems, colonialism, war and peace, and the like. In the discussions around these curricular innovations, the government clearly indicated that their thoughts went into the direction of instructional conferences, class discussions, case methods, and similar eclectic educational strategies. In addition, it was clear that the government hoped that schools would direct students to observe social situations in the field, gather data from reports and statistical publications, television and film programs, so that certain projects may be worked out. Another innovation in the secondary schools is the institution of guidance for the students, which did not exist other than in the form of informal contacts between students and teachers. One antiquated characteristic which remains in this new law is that the school period will be concluded with a comprehensive final examination. But even here the selection possibilities of subjects within each of the school types prevents the faculty from making this a uniform final examination. In fact, the Minister of Education proposed that the subjects to be included in the final examination should not exceed six. This makes study in depth a real possibility.

Conclusion

The Dutch government has made a concerted effort to break through the old traditions in secondary education. Certainly, under the new organization school types which had virtually nothing in common, are now able to consolidate their efforts. This can only be beneficial to the student. Undoubtedly, it also means an increased attention to individual differences among pupils. Furthermore, the law breathes a new awareness of social concern and expresses the desire to prepare students for a society whose dominant characteristic is rapid change. Finally, the new organization opens possibilities for an entirely different relationship between the instructor and the student. Rather than being the super-

visor and inspector of all that the student produces, the instructor may develop into the partner who guides and supports the student. Whether the new organization will indeed bear these fruits cannot be predicted at this point. But it must be recognized that the Dutch government has taken a big step. It is up to the teaching profession to meet the challenge.

FIGURE 1
NEW ORGANIZATION OF SECONDARY EDUCATION



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INFLATION—FRIEND OR FOE?

BY W. H. LANKFORD*

"Tis an ill wind that blows no good" is a saying that could be used to describe the inflation that is presently occurring. Many suffer from its cruel blast, but others receive windfalls from it.

First, a rather simple definition of inflation. It occurs when the general price level is rising and thus the value of money is declining. There must be a reason for these price increases, and the most usual cause is an addition to the money supply without a corresponding increase in the amount of goods that can be bought. This is the classical case of "too much money chasing too few goods," or "demand-pull" inflation. Although there are other types of inflation, this is the most common type, and without it other types would eventually collapse. It is immediately apparent who is hurt by this type of inflation, those on fixed incomes, because their dollars buy fewer goods as prices to up. Whoever acquires the extra dollars has enhanced buying power, since his money income and his real income have both gone up. In this case the owner of the extra dollars in the market picked up the purchasing power forfeited by the person on a fixed income.

Another case where one person's gain is exactly offset by another's loss is the debtor-creditor relationship. If inflation is underway, money that is borrowed has a higher value than the money that is repaid. Thus the debtor received dollars with more value than the depreciated dollars with which he repays the debt, and the creditor loses exactly the purchasing power gained by the debtor. When this happens, money is performing imperfectly two of its desired functions, i.e., as a "standard of deferred payment" and as a "store of value." The latter means that one does not have to spend his wealth (money) immediately but can exercise the option later, trusting that it will not lose any of its value during the interim.

Now we examine a case where the reallocation of purchasing power is not haphazard, but deliberate. An Australian Economist, Colin Clark, in studying how governments get their income has come to the conclusion that they will tax by inflation rather than levy a direct and recognizable tax at some point. This point usually occurs when the government requires 20-25% of the National Income for government expenditures. Governments can levy this tax via inflation by virtue of the fact that they have the power to "create" money for their own use. A rather crude way would be to use a printing press (in the U.S. we still have

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$322,539,016 of U.S. Notes or "Greenbacks" in circulation that were created this way during the Civil War)[1] but a modern government with the aid of a Central Bank can do the same thing without being so obvious. The mechanics of how the money is brought into the economy need not concern us here, the results are the important thing, and the following example will illustrate this point.

Imagine that the entire Gross National Product of a nation is symbolized by 100 units of production and cannot be increased for a period of four years. We will set the money supply at $100, making the price of each unit one dollar ($1.00). The first year there are no taxes, so the people can buy the entire output with their $100. The second year the government requires 20 units, so it imposes a direct tax of $20 and is able to purchase 20 units and the taxpayers buy the remaining 80 with their $80. The third year the government expands its programs and desires 30 more for a total of 50 units, so it imposes additional taxes of $30. The fourth year the government decides to forego so much open taxation, and uses inflation as a tax to acquire the additional purchasing power. By this method it simply "creates" an additional $60 which it adds to the $20 raised by taxes. This increased amount of money drives prices up to $1.60 per unit, which allows the people to buy 50 units with their $80 and the government buys 50 with its $80. Thus, whether the government removes purchasing power from the people by direct taxation (3rd year), or indirectly through inflation (4th year), it achieves its goal.

FIGURE 1

Yr.	Income People Pre-tax	Income People Post tax	Government Tax	Government Created	Total Money Supply	Units	Price each	Units bought People	Units bought Gov't.
1	100	100	0	0	100	100	$1.00	100	0
2	100	80	20	0	100	100	1.00	80	20
3	100	50	50	0	100	100	1.00	50	50
4	100	80	20	60	160	100	1.60	50	50

So far inflation has not influenced the level of production (in the above example production was held at 100 for all four years), it has simply redirected the ability to buy from one buyer to another buyer. We now examine another facet of inflation, that is its influence on encouraging or discouraging production. This is very important to our economy, for ultimately our standard of living depends on our production of goods and services and their distribution. If rising prices calls forth greater production, then we should not only accept but welcome them, but if they cause a reduction in output, then we should avoid them.

1 *The 6-F Messenger,* Federal Reserve Bank of Atlanta, March, 1969, p. 8.

Accepting an oversimplified Keynesian viewpoint that deflation in industrialized nations (with excess productive capacity), is caused by a lack of aggregate demand (total buying in all markets), then it is easy to see why some economists urge mild inflation to prod and stimulate buying. Saving by some income recipients may be the reason for the lag in buying, and inflation discourages saving and encourages spending for several reasons. The most obvious is that one would buy now to "beat the price rise" that is occurring. Another is that during inflation the "store of value" function of money is eroding and people tend to spend rather than save. People are also tempted to make marginal purchases or investments, depending on higher prices later to remedy any mistake in judgment that they might make. A quick look at the housing market today will verify this. People are buying houses that they consider overpriced, but are confident that inflation will protect the equity they have in their purchase, and probably even provide a profit if they should want to sell sometime in the future. Thus if increased spending (and decreased saving) calls forth additional production to satisfy additional demand, then a rather persuasive case can be made for a little inflation to stimulate this extra demand.

It would appear that a slight and continuous price rise would be good if it could continually provoke this additional production. However, over time, the stimulus of rising prices seems to weaken, and inflation has to be stepped up to get the desired response in spending. When this happens, and inflation ceases to "creep" and begins to "leap", other problems arise, and production may well be curtailed rather than increased. In an advanced market society, much business is contracted for future delivery, and a fairly firm knowledge of future prices is essential for these contracts to be consummated. Stable prices are most favorable, but slight inflation at a steady rate can be tolerated. But when prices are sky-rocketing at unpredictable rates, then producers cannot make logical decisions. They then tend to become conservative and retard production, rather than engage in commitments that might prove disastrous. A clear example would be that if suppliers, uncertain of future prices, refuse to give Sears Roebuck & Co. firm prices on their goods, Sears would have to close out their catalog sales, since they in turn would be unable to guarantee delivery of goods at quoted prices by the time the catalog left the printers. Another side-effect of rapid inflation is that workers spend an inordinate amount of time in the market place, trying to unload their depreciating money, and buy any goods available in order to preserve their wealth. Time thus spent is diverted from work, and the production of goods and services is reduced. The collapse of the German economy after World War I serves as a horrendous example of how most production is halted by such hyper-inflation.

What, then, can an individual do about inflation? Probably nothing other than taking whatever actions he can to conserve and protect his "real" income (actual buying power) or wealth. This is done by not putting capital in claims of fixed dollar amounts (bonds, debentures, etc.), but in "things" whose prices appreciate with the general price level (land, and most recently art objects, etc.). The worker without capital is in an exposed position and must depend on some form of "escalator clause" or continuous wage increase.

If inflation is to be constrained, then it must be done by those who control monetary policy (The Federal Reserve System) and fiscal policy (federal government). The Federal Reserve System controls the size of the money supply (usually defined as currency outside of banks plus demand deposits) by its actions which allows or prevents the creation of demand deposits through commercial bank loans. This is the crucial point at which the number of dollars in the economy is influenced. But monetary control by the Federal Reserve System will be futile if the federal government persists in deficit spending that is financed by "created" money rather than borrowing accumulated savings. For in this case (as in the 4th yr.) the federal government with the help of the Federal Reserve System creates the extra money to finance the deficit, thereby causing prices to rise and the inflation to continue. This will probably be the trend for the immediate future because the federal government benefits from inflation in several ways. First, it is a tax that legislators can impose on their constituents without an actual tax bill. Second, because of the use of a progressive income tax, the tax revenue of the government is increased as prices and incomes go up. Third, as the price of real estate increases, owners of property who sell after several years of inflation realize large "paper" profits and these are subject to the capital gains tax.

How long will inflation continue? No one knows, but surely it will go on as long as we demand programs from government, and yet refuse to finance them with direct, recognizable taxes. Under such circumstances our legislators will continue to fulfill our demands, and finance them through the creation of money which is the basis of the inflation.

ABSTRACTS of MASTER'S THESES

Awarded in 1968

MASTER of ARTS

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REBECCA LANDERS COFFEEN (English)

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SOCIAL CRITICISM IN THE POETRY OF HOWARD NEMEROV

BY PHILLIP DAWSON BRYANT

The frequency with which the poems of Howard Nemerov are included in anthologies, the references to his work in critical commentaries, and the numerous reviews of his volumes of poetry all attest to the fact that Howard Nemerov is a poet of considerable merit. However, no serious and detailed study of his poetry as a collected body of works has previously been made. Such a study is justified since reviews of single volumes are generally shallow and references to specific poems do not explain his encompassing themes.

Nemerov's poems which most readily catch the reader's eye are of a satiric nature, and many of these poems make commentaries on modern society. In fact, one who reads all seven of his volumes of verse will find that poems of social commentary outnumber those on any other subject. In writing about modern society, he treats such traditional social subjects as war, politics, religion, education, and art. However, he is also concerned with issues which have special significance or emphasis for his age, such as racial strife and the rapid growth of scientific and technological knowledge.

Mr. Nemerov's own critical essays indicate that he assumes for himself a didactic role as poet, and it is in the area of social criticism, an area in which his knowledge is apparently vast, that he is best able to fulfill his didactic fundtion. A central theme in Nemerov's work is one of disharmony between man and nature which results from modern man's inability to understand nature. The frequency of the social poem emphasizes the fact that man is responsible for the disharmony. Consequently, the subjects most often treated critically are man-made institutions or concepts which are, obviously, unnatural. Nature is, for Nemerov, the permanent reality in the world. Because he, like most poets, is concerned with the knowledge of reality, an understanding of his concept of nature is essential to an understanding of his encompassing social theme.

DETERMINISTIC SYMBOLS IN MARK TWAIN'S LATER FRAGMENTS

BY REBECCA LANDERS COFFEEN

Although Mark Twain's final artistic view of life was more pessimistic than his earlier view, his determinism was merely a more extended statement of a belief he had held since young manhood. Developed through personal experience and his reading in science, Twain's early determinism influenced isolated passages in *Innocents Abroad* (1869) and *Roughing It* (1872). Deterministic ideas became prime agents of plot action in *Pudd'nhead Wilson* (1893).

The three deterministic symbols which Twain used increasingly in his works after 1890 are the diminution of man, the dream life, and the mysterious stranger. One or more of these appear in "3,000 Years Among the Microbes," "The Great Dark," "Which Was the Dream?," "Which Was It?," and "Indiantown." *The Mysterious Stranger*, which at his death Twain left in three manuscript fragments, contains all three of the symbols. These fragments afford unique insight into his philosophy in the final stages of development. Herein is revealed Twain's hesitations between the view of complete determinism, which released one from personal responsibility, and the idea of the world as thought, of which the individual is the determining agent.

SPELLING ABILITY AS A DIMENSION OF REPRESSION AND SENSITIZATION

BY WILLIAM MILES COX

The present study was designed to investigate the relationship between spelling ability and the personality dimension of repression-sensitization. It was hypothesized that sensitizers are better spellers than repressers.

A group of 40 repressers and a group of 40 sensitizers were selected from a pool of 350 college undergraduates on the basis of scores received on the Byrne Repression-Sensitization Scale from the MMPI, and these S's were administered a spelling test.

Analyses of covariance yielded significant *F*s which indicated that the two groups differed significantly in spelling ability and that the difference could not be accounted for by difference in intellectual ability or by sex differences. The results were in the hypothesized direction, and the experimental hypothesis was supported.

ROMEO AND JULIET: SHAKESPEARE'S TRAGIC ROMANCE

BY CASSANDRA WASHINGTON FLOWERS

This study attempts to define more precisely one of Shakespeare's early tragedies *Romeo and Juliet*, specifically, to isolate certain elements within the play usually considered romantic, and to demonstrate that the presence of these elements helps to account for the most significant aspect of any work, its effect upon and meaning for an audience then or now. Following the statement of such a purpose, the opening chapter is devoted to an examination of the problems involved in clearly establishing the genres: tragedy, romance, and—since in Renaissance literature a definite affinity exists between the comic and the romantic-comedy.

Chapter II develops the idea that while most Shakespearean tragic plots contain a mixture of the tragic, comic, and romantic, the plot of *Romeo and Juliet* is exceptional in that the comic and romantic elements are predominant. Not until Act III, with the deaths of Tybalt and Mercutio, does the play even vaguely tend toward the tragic. There are basically two reasons for the play's having more in common with romantic comedy and romance than with tragedy. First, the subject is love and obstacles to love, the basis of most Shakespearean comedy and many medieval and Renaissance romances. Second, the structure of the plot is not like that of most tragedies; it lacks tragic inevitability. Two full acts are comic, and the outcome is due to chance, rather than to tragic cause and effect; therefore the structure of *Romeo and Juliet* has more in common with comedies and romances than it has with tragedies.

The third chapter is a discussion of the romantic as opposed to tragic character-types who populate the world of *Romeo and Juliet.* In the entire play there is no single character who can be labeled "tragic." Old Capulet, for example, as well as his counterpart Montague, appears as the hen-pecked husband from Roman comedy. The Nurse who figures prominently in the play is a stock character, the confidante of the mistress and intermediary between the lovers, from romance. Romeo fails to fulfill the role of tragic hero not only because he is, as lover, necessarily romantic but also because he is decidedly immature. Juliet, al-

though wiser than Romeo, more nearly resembles the capable girls of Shakespeare's romantic comedies than a heroine of tragedy.

The language and themes of *Romeo and Juliet,* analyzed in the final chapter, are both highly romantic. Petrarchan imagery, synonymous in Renaissance minds with romance, pervades the play: oxymoron and extended, elaborate metaphors of conceits to describe the lover's emotions and proclaim the beauty of the beloved abound. A permanence-mutability theme, often found in romance and productive of pathos, but not, however, of tragic awe and pity, constitutes a basic idea of the play. Finally, the ending of the play substitutes the note of irrecoverable loss identified as conventional to tragedy with the emphatically romantic consolation that love triumphs.

ENTERTAINMENT-INDUCED EMOTIONAL AROUSAL

BY GEORGE MARVIN MARTIN

The present study was designed to investigate the relationship between sexual arousal and food consumption. It was hypothesized that such a relationship existed.

This hypothesis was tested at a small drive-in theater under two conditions: during the showing of routine motion pictures, and during the showing of pornographic motion pictures, on eleven Saturday nights. A z-test of proportions was used to test the relationship between concession stand food sales and admission ticket sales under the two conditions.

The difference between the proportions proved to be statistically significant; the hypothesis was thus supported.

Audience comments under the conditions investigated indicated a brief elation and hunger during the pornographic films, which were not noted during the showing of the routine motion pictures.

A STUDY OF THE RELATIONSHIPS BETWEEN PERSONALITY FACTORS, CREATIVITY, AND STUDENT ACHIEVEMENT OF FRESHMEN ENROLLED IN COMPOSITION COURSES AT WEST GEORGIA COLLEGE

BY MICHAEL TIMOTHY McCORD

The study investigated the interrelationship among measures of creativity, personality, and achievement of college freshmen enrolled in the freshman-level composition courses. Sixty-one students enrolled in an advanced composition course and 26 students enrolled in the second composition course were administered the Torrance Test of Creative Thinking and the Sixteen Personality Factor Questionnaire. Pearson Product-Moment Correlation Coefficients are reported for all variables. A Least-Squares Regression Analysis was employed to examine the relationships of the creativity measures to English grade point average and cumulative grade point average at the end of the freshman year. This Profile Similarity Coefficient was utilized to test for significant differences in personality profiles. There were no significant relationships found between measures of creativity and the English grade point averages or the cumulative grade point average. The personality factor of general intelligence (Factor B) proved to be significantly related to both English grade point average and cumulative grade point average. The dominance factor (Factor E) correlated negatively with the cumulative grade point average of the advanced composition group at a statistically significant level.

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The purpose of this publication is to provide encouragement for faculty research and to make available results of such activity.

The *Review*, published annually, accepts original scholarly work and creative writing presented on the authority of the author. West Georgia College assumes no responsibility for contributors' views. The style guide is Kate L. Turabian, *A Manual for Writers.* Although the *Review* is primarily a medium for the faculty of West Georgia College, other sources are invited.

An annual bibliography includes doctoral dissertations, items in print or accepted for publication, recitals, art objects, all in chronological listing. Papers, theses and all items known to be "in progress" are not listed. The annual bibliography includes comprehensive listings for those who are being cited for the first time. The ultimate purpose of this inventory, which appears as the first number in any year, is to record accomplishments and encourage further research leading to publication.

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IS COLLEGE ENGLISH RELEVANT?

BY DARWIN T. TURNER*

If anyone wanted to charge English teachers with irrelevance, all he would need to do is to take note of any professional meeting. The wise people of the world spend Saturday mornings making money, making love, recovering from hangovers and bad trips, preparing for football and baseball games, cleaning house, sleeping, or merely lounging. But many English professors travel hundreds of miles to discuss the teaching of English. How irrelevant can one be?

English teachers need to be asking themselves whether or not we are relevant; for this charge is one of the most ego-shattering which students, teaching assistants, and legislators can spit at the be-spattered head of a teacher. Communist, atheist, racist—even these abusive epithets at least suggest that the teacher has taken a positive stand, although a misguided one. But "irrelevant" conjures up the image of a wispy-haired lecturer droning into obsolesence, an Edsel of the human species. Therefore, professional associations throughout the nation are psychoanalyzing themselves to determine whether they should follow the lemmings to the sea. A recent issue of the *Chronicle of Higher Education* announced that, in separate meetings, three different social science associations had concluded that they were not relevant. And this year, students have declared even the National Students Association to be irrelevant.

But the charge of irrelevance is not new to the teacher of language and literature. In earlier days, when Lou Costello, Donald O'Connor, and Clark Gable were enrolling in Hollywood's cinematically concocted colleges, there existed two popular images of English teachers—a nice but senile antiquity whom the president retained because he was harmless or a too suave, too charming boob, who recited poetry but never

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won the fair lady. A few years later when Sputnik terrified American businessmen, members of the PTA, and the federal government, English courses seemed even less relevant to those concerned about higher education. "Who needs English to go to the moon?" asked the dolers of dollars. While Americans reverently placed funds on the altars of science and attended to the needs of foreign languages, the most that English teachers could anticipate was the continuous reminder that they could not teach Americans to read or write or an occasional encouragement from someone calling for a poet to interpret the age. Even this call seemed ironic, for many English teachers had conceded that people no longer read poetry. They merely hoped to preserve novels against the intrusion of television. As fears of Russian space control ended, the cult of novelty assumed control. Scientists led the way with their boasts that any textbook four years old was outdated. Then came new methods in foreign languages, new mathematics, new social sciences. English teachers desperately offered new criticism, new rhetoric, and new linguistics. Unfortunately, the first two proved not so new, and many linguists, as soon as they became famous, seemed to deny any affiliation with English teachers. Surveying the history of attitudes America has taken towards English and English teachers within the past twenty years, one cannot be surprised if a student born and nurtured during this era of contemptuous dismissal should prejudge English to be irrelevant, despite the valiant efforts of Mr. Novak to prove the contrary.

The critics are not always right. The study of the English language and of literature written in English need not be irrelevant, but some English teachers may make it seem so. Students at different colleges have explained with disgust that they wasted their time in the required two years. English majors have, in some bewilderment, confessed that they could not specify any way in which they had benefited from their work in college or what they would be able to do after graduation. Let me turn more seriously to the question of what the English professor can do to assure that he is relevant. To avoid pointing an accusing finger at innocents this time,

let me phrase my remarks as a series of questions. Call it, if you wish, a check list of twenty questions which faculty members, department heads, and delegates to professional English meetings should ask. They are not new questions, but I believe that they are worth asking again.

The first and most obvious questions focus on the teacher as a human being, an individual, and as a member of a profession.

1. Do we know to whom we wish to be relevant? Or, phrased in different words, "To whom are we teaching English and why?" I have known English professors who teach because teaching is a habit; others who teach because, if they do not, the university will not pay them; others who teach because the occupation finances their research. But most of us, I suspect, teach language and literature because that is the way we like to spend our lives. Failing to question the actual reason or need for our existence, some of us complacently begin to presume that all right-thinking people love the discipline as we do and that our primary responsibility is to perpetuate our image by preparing others who will succeed us. But we may forget that we are facing an increasingly diversified population in the classroom. Less than two decades ago, English professors, even at state-supported institutions, might have anticipated relatively homogeneous classes of middle-class or upper-class parents. Today, however, a class may include not only the traditional group but also students previously isolated from the mainstream of American culture, students who have economically impoverished parents, mature veterans of the armed services, and even a few foreign students. Traditional subject-matter, conventionally taught, is inadequate for the needs and desires which these students bring to their classes. Instead, English teachers must consider fully the implications of the hackneyed admonition to meet the students where they are.

2. Do I want to teach? That is, do I consider my responsibility ended when I drop my pearls, or do I actually want to talk with young people and to guide them into clearer comprehension of the skills and understandings of the field? Despite

the fame which has come to some, indifferent lecturers are irrelevant to the needs of most students, graduate or undergraduate.

3. Can I talk with young people about the world of 1970, or do I, like Miniver Cheevy, confuse the past with the present? The English professor must be prepared to discuss with his students—outside of class or, where relevant in class—the issues of concern to many of them: Vietnam, draft laws, needs of black students, new attitudes toward morality. The teacher should even know where to locate literature about these issues which he can use in his classes.

4. Do I respect English language and literature as a discipline sufficiently that I can distinguish between what can be taught in a classroom and what should be discussed outside? This question must follow immediately. Failure to answer this question satisfactorily is a critical problem for many new instructors. An English class is not, or should not be, a "rap" session, an hour of group therapy, a course in economics, politics, religion, or have what you will. Generally, the instructor who so distorts it is trying to relate to students, to be relevant, but he fails to realize that he has failed to be relevant to his responsibility to assist a student in the study of language and literature.

5. Do I respect myself sufficiently as a trained professional that I realize that I must be a guide and leader within the classroom and cannot be merely a fellow student in a general discussion? I recently talked with a professor of an English methods course at a large university who informed me that, on the second day of class, senior English majors advised him that he was not needed. They proposed to discuss the material and teach themselves. Some young teachers have assumed the same stance. For them, there are no rules, regulations, or preferred procedures governing the study of language and literature. All is a matter of discussion, debate, and individual or majority preference. In such a chaotic course, a professor doubtlessly would be irrelevant. The relevant professor, however, must believe that he can assist students because he has read more widely, practiced his profession more diligently, and perhaps, thought more critically than they have.

To be honest, this check list should end here. A teacher who concerns himself with being relevant to the needs of the diversified population unique to his institution but who simultaneously respects himself and his profession—this is one whom I would trust to make relevant any course which he has the knowledge and training to teach.

But, for the record, let the checklist be extended into specific courses and into the major program itself.

Almost all colleges provide a year of freshman English for students. At most colleges that is a course in composition, which occasionally becomes the most ludicrously irrelevant course on the campus. An instructor and the departmental committee should ask themselves the following questions annually:

6. Does the composition course provide adequately for the needs of students who will not teach college? Most teachers, I suspect, continue to require written compositions on various subjects, book reviews, and research papers. These provide excellent preparation for the future teacher of college English. But are they satisfactory for the future high school teacher, whose responsibility may require frequent reports but no research papers? Does practice in writing compositions prepare engineers, scientists, and historians? Is it satisfactory for the student whose future formal writing may be limited to letters to the editor? In short, do we provide a sufficient variety of writing experiences?

7. Can we do anything to insure sense in grading composition on the freshman level and in advanced courses? We all know that the same composition can receive widely varying evaluations from different instructors on our faculties, a fact easily discovered by any students sufficiently ingenious and ingenuous to submit the same composition to two instructors. We console ourselves that a sense of style, a response to language, and experience enable us to distinguish the "A" from the "C" from the "F". And, believe it or not, as a member of the English establishment, I think that, generally, we are reasonably accurate. But is this reasonable accuracy sufficient if we can never explain to concerned students how our evalua-

tion is more than an intuitive guess? I refuse to play a game of cards if I do not know the rules in advance. Should we expect students to continue to play a game in which we assure them that their winning or losing depends upon rules which flow spontaneously from our souls *after* the students have completed the game?

Freshman Composition will not be completely relevant until a partial solution has been reached; for that which is relevant must have meaning, but composition cannot be meaningful to students as long as the method of evaluating is incomprehensible.

8. Do we destroy potential writers by our predetermined preference for particular styles? One English professor once stated flippantly that Ernest Hemingway and Eugene O'Neill would never pass his freshman course. The anecdote no longer amuses me, for I recall a parallel experience. When I wrote my master's thesis, my adviser insisted that I change my style. My sentence structure was not satisfactory, he said. I was not writing fragments or run-on sentences. I was not violating the chastity of grammar. But I wrote sentences beginning with "but," and I let long nonrestrictive clauses and phrases swim into the flow wherever they had a mind to. I saw nothing wrong with my style, but I wanted the master's; so I studied the style of my department chairman as revealed in his book, imitated it, but was admonished once again. Finally I learned what was expected by my adviser, a man respected and feared in the department because of his knowledge of writing. Then, when I wrote the first draft of my doctoral dissertation at a different university, a new adviser, whom critics praised for his style, again insisted that I change my sentence structure to make my style satisfactory. This time I knew the game. The same day I withdrew one of his books from the library and happily discovered that I could imitate him by approximating the very style which I had been required to abandon previously. All of this was absurdity to me, for I knew that both advisers were correct: both of their preferred styles were good. Furthermore, I knew that I would continue to modify my own style as I continued to write. But is it fair, is it rational, is it relevant, to subject a freshman to such arbitrary harassment?

At the other extreme, is it relevant to excuse obvious errors in grammar and mechanics with the rationalization that such deviations represent the characteristic expression of a particular ethnic group? Or is it rational to excuse such errors by twenty individuals in a class in a hope that one of the twenty will become a Thomas Wolfe? I trust you realize that these last two are rhetorical questions requiring one of Thomas Carlyle's resounding No's.

9. Does a course concentrated solely on reading and writing prepare a student adequately to communicate with his society? Do we need to consider means of introducing formal instruction in speaking and listening, communicative tools which a student will use more frequently than he uses the tools of writing? For some, I have revived a monstrous corpse—the dead and unlamented communications course. But no one who has endured a faculty meeting will deny his wish that some of the professors had been taught to speak clearly and logically to an issue and that others had been trained to comprehend what they hear.

10. Can we make composition courses more relevant by offering one semester during the freshman year and a second semester during the junior year, when the student, preparing papers for his major, begins to realize his need for assistance in effective expression? Surely a course is the most relevant when a student wants it the most.

11. Can we ever persuade students that such courses are relevant while we continue to safeguard our senior professors from being contaminated by the courses? I assume that something which is relevant is important. If it is important, important people do it. If important people never do it, it cannot be important; hence it cannot be relevant. My parallel syllogism is obvious. If senior professors, who are important on their campuses, never teach Freshman Composition, the course cannot be important; hence it cannot be relevant to educational needs. Even freshmen can and do draw such a syllogism.

Most institutions have an introductory literature course, either on the freshman or sophomore level. Part of the checklist is about the relevance of this course also.

12. Does the professor distinguish between the needs of English majors and non-English majors? English majors—potential teachers of English—need specialized instruction in the technicalities of literary study. They need—Heaven help them—to learn the jargon of the profession, the techniques of prosody, the systems of criticism. These are the tools of their profession. But they may be irrelevant foolishness for the chemistry major, taking the course because it is required. He needs primarily to learn how to read literature, and he needs to discover that authors have intended literature to be entertaining and instructive.

13. Do we provide students with a means of evaluating literature for themselves? Currently, some young Afro-American writers are rejecting all standards which they identify with Western Civilization. Hollywood is continuing to produce sentimental *Funny Girls*, while television offers the Beverly Hillbillies. Frank Yerby and Harold Robbins remain high on best-seller lists. What are we doing to provide readers with bases for understanding and evaluating such literature—the literature of their society? If we are proposing criteria, are they relevant? Do we arbitrarily tell the black student, for example, that black Don L. Lee is inferior because he does not follow the tradition of either Percy Shelley or Ezra Pound, or do we re-examine ourselves to determine whether we are any more rational in evaluating literary works than in evaluating freshman composition?

14. Closely related to the previous question, do we expose students to diverse kinds of literary materials, or do we imply that the only literature worth studying is that which reeks with the mold of age and is Anglo-European in origin? For example, Cavalier poets are taught in most surveys of English literature as examples of an historical, literary period. In an introductory course, however, would it not be more relevant to use a contemporary American poet or a contemporary black poet? Certainly, several can be found to illustrate any style or theme one would discover from the Cavalier poets. Why not use contemporary ballads, novels, films, and drama as the illustrative content of our introductory literature courses? If we ignore these materials familiar to students, we confirm

their suspicion, developed in high school, that English teachers are not concerned with what exists in their world. If we are not concerned, then we are not relevant to that world or to them.

15. Do we actively seek ways to make the literary materials relevant to students? I do not go as far as the teacher who, I understand, is currently arguing the relevance of *Silas Marner* by explaining that it shows the tragic consequences of taking drugs. But I believe that even literature of the past can be made relevant to students if they see the problems of protagonists in terms which are relevant or meaningful to them.

Let me cite two examples. Suppose you were to try to teach *Hamlet* to a group of articulate, outspoken black students. Why not approach it as I once introduced it to a class? "Suppose you, a black kid in college, were called home because your father had been killed. Suppose that when you got there, you learned that your mother was living with the white sheriff. And suppose someone sent you a letter telling you that the sheriff had killed your father. What would you do?" Believe it or not, that's a way into *Hamlet* which raises questions relevant to the play *and* to the students of a minority group. Or suppose *Romeo and Juliet* were approached as a story of miscegenation. A black Romeo brings Shakespeare to life for black students and white students, too, without damaging Shakespeare in any way.

Finally, what about the curriculum for our majors? I believe we need to re-examine each literature course we require so that we may evaluate its relevance.

16. Do we evaluate the writers whose works we select, and do we clarify our reasons for teaching particular works of those writers?

Because literary fashions change, a writer popular in one generation may be unpopular in another. Why, therefore, should we continue to teach writers whom we introduce apologetically, "He was considered great once, but he is not respected today"? If the writer's skill seems so inferior that we must warn the student not to consider the writer a craftsman, let us help the student by leaving the writer asleep in the Kingdom of Dullness.

Let us determine also the reason for teaching a particular work, and let us dispense with nonsense. The selections from Alexander Pope which have gained the most popularity among editors of anthologies are *An Essay on Man, An Essay on Criticism,* and *The Rape of the Lock.* Some teachers explain that, in *An Essay on Man,* Pope reflects the philosophy of Leibnitz but that Pope did not understand the philosophy and that the philosophy was disputed by some men generally thought to be more perceptive than Leibnitz was. Many teachers introduce *An Essay on Criticism* by stating that it illustrates neo-classical standards but that some passages are ambiguous, probably because the youthful Pope had not crystallized his ideas. Others introduce *The Rape of the Lock* by stating that Pope was criticizing the indolence and pettiness of eighteenth-century genteel society—a society foreign to most of our students—and that the work exemplifies the mock epic, a type the students probably will never see again unless they write one. Each approach seems to negate the wisdom of selecting that particular work for class study. A teacher should select a work because of specific and positive values rather than because of its stature as an example of an obsolete type or an outdated philosophy.

If, in a survey course, we wish merely to persuade students that literature can be exciting or amusing, let us do that. Let us not, however, devote several class periods to a discussion of the style and thought and characterization of a work no more significant than a current episode of "Mission Impossible". Not all literature worth reading is worth studying; students must be guided to understand this axiom.

17. Can we correlate literature with culture by restucturing some of our period courses? An examination of college catalogues suggests that literature can be taught only as the survey of a region or of a period or of a type. If literature reflects the culture of a generation—and I believe it does, the teacher must present the culture and the history of that generation more satisfactorily than he does when he merely requires a student to read an introductory chapter on which the student is examined. The teacher of literature must regain

breadth by becoming a teacher of historical culture, truly cognizant of the best that has been thought and said.

Obviously, I believe that we need to give more attention to courses and programs fitting literature into historical and cultural contexts. I, therefore, favor programs in Humanities, American Studies, Afro-American Studies, and Non-Western Studies. Although not a revolutionary by nature, I would like to overthrow violently the departmental kingdoms, in English even, which prevent the establishment of inter-disciplinary courses which may provide a student with the breadth which he considers relevant and which will require teachers to maintain a breadth which they need.

We pride ourselves upon the guardianship of cultural heritage. I believe that we have such a responsibility, but we must determine that heritage. It is not merely the culture of a particular period or even of a particular region of the world. Instead, it is the treasure house of ideas mined by sensitive men and women who attempted to understand their world. Many of these men were gifted with insight; others who desired such insight suffered the limited perception characteristic of most people. Although, we teachers naturally concentrate on the ideas of the more perceptive, we may assist students also by exposing them to the ideas of writers who failed to understand their world. Perhaps the reason that *Moby Dick* perplexes and frightens the reader is that the author, perplexed and frightened himself, had not found an answer to his questions about life. The confused student may derive consolation from viewing the confusion of others. The teacher who assists the student in this way, however, must be willing to admit that the fact of publication does not transform a human author into an infallible prophet.

18. Can we re-introduce drama into the curriculum for majors? We consider as literary the drama of Greece, of seventeenth-century France, and of sixteenth-century England. But somehow, many of us assume that drama subsequently became unruly and resigned from the discipline. Perhaps it became too modern. Regardless of the reason, most teachers of literature ignore television or the motion pictures except

to ridicule the products. We teach Aristophanes' comedy; yet many current satires are equally sharp. We teach John Webster; yet an Alfred Hitchcock production represents the terror story of our century as effectively as one of Webster's plays represent the melodrama of his. If we divorce ourselves from the entertainment media familiar to the students, we will affirm for them the fact that literature is enjoyed by those who do not enjoy normal activities in life.

I realize the problems of obtaining scripts of current shows. Perhaps we teachers cannot solve this problem without the assistance and advice of producers. But we need to consider a start toward a solution.

19. Have we conscientiously planned a curriculum for our majors, or have we merely accepted twenty-four to thirty-six hours indifferently selected from a list of Teachers' Favorite Seminars? For example, do we in any single introductory course for majors provide an understanding of the jargon of the profession? In a specific introductory course do we help the student to read perceptively and critically, or do we assume that the high school has prepared the student sufficiently? Do we, in any single course, provide students with opportunity—or better still, require them—to read the Biblical literature and classical mythology which have furnished the allusions relied upon by hundreds of writers of modern as well as older literature? Do we insure variety of study by requiring the student to take at least one period course, one survey, one author course, one genre course? Do we familiarize our majors with linguistics and with the uses of linguistics in analyzing literature?

20. Can we agree whether Matthew Arnold was correct in contending that literature, substituted for religion, must be the new salvation of modern man? If he was correct, then we need to concentrate upon the spiritual and philosophical values of literature. If he was not, if we seek primarily to offer entertainment and diversion through literature, we need to clarify our position before our students. We must make them understand that we are not attempting to tell them authoritatively what is good and why they are ignorant; instead, we are

guiding them to materials which entertain us or which cause us to think. Perhaps, if I am not too facetious, we need to publish a directory of the interests and prejudices of the members of the staff. Since the teacher will be guiding the student along a path of personal interests, the student has the right to know in advance the trip that he will take. In some manner, we need to make it clear in advance that one teacher will conduct a student to literature as the study of transitions in the development of an art form, whereas a teacher down the hall will lead a student through that literature which represents the thoughts of human beings struggling to understand life. Such a tolerant approach in the curriculum planning will permit Dante to stride into one classroom but to refuse to poke his head into another. Then the student might select that class experience which is more relevant to him.

As stated earlier, the key to relevance is the teacher. As long as he believes that his is the only way to teach the only materials worth teaching, literature will remain apart from life; it will not be relevant. Let the teacher revitalize himself by regaining his breadth while discarding his mantle of a priest teaching a sacred mystery. Then let us assure the relevance of our studies by teaching them as though they are something more than the pastime of dilettantes, fragile glassware to be admired from a distance, or Sunday sermons for the bored.

DO YOU KNOW THE SCORE?

BY GLENN W. ESSLINGER*
and
WILLIAM L. LOCKHART**

It seems to be logical that a man has a right to do damn near anything he chooses until he interferes with the rights of others to do damn near anything they choose to do. The exceptions to this must, of course, be where violence or coercion are [sic] involved.

If doing your thing involves vegetating or becoming so dependent on any stimulus (booze, drugs, religion) that you are unable to function as a human being, then it appears someone, somehow, should have a right to restrain you. We would not like to have the job. We would not like to say when you have gone too far.

Doing your thing should be considered as a contribution to the welfare of yourself and your fellowman. If it does not do either of these it would appear to be a "bummer".

Editorial, *Haight Ashbury Freepress,* January 2, 1968

All of our lives we are concerned with and depend upon materialism, people, and their relationships to us as individuals. Materialism is a tangible entity, but social interactions are very nebulous. One can become an integral part of society, or he can defy society; nevertheless, no man is able, nor should he try, to escape society by isolating himself from others.

> Each of us is a social product, nurtured by the whole family of man, loved by parents and grandparents, taught by teachers and clergy, protected by policemen and soldiers and judges, encouraged by universities, inspired by artists and poets. None of us sprang forth untended, unheeded, a random by-product of some indifferent mating process.

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> Each of us contains the cumulated investment of thousands of years, and is the product of a multitude of hopes. We have no right to squander this long-term inheritance without consultation of the future.[1]

Our rights, therefore, end where the other fellow's rights begin. To paraphrase a line from the Broadway show *Hair*—"Kids, do what you want to do; be what you want to be, as long as you don't hurt anybody." We have heard it said, "It's my life, isn't it? It's none of your business if I drink alcohol, pop pills, drop acid, or smoke weed. I don't hurt you or anyone else, and so what if I destroy my body or mind, it's mine." Analysis of those statements shows that we are often hunting an "excuse to be selfish—to indulge ourselves, or to avoid living up to our promise. We say that we don't want to interfere, or to be interfered with, but what we really mean is that we don't want to get involved or to admit that we, too, must leave a bequest to mankind as it did us."[2]

The burden we could cause society by misuse of chemical agents should linger long in our thoughts. If we develop cirrhosis of the liver from alcohol, we become unable to keep a job and are uninsurable. If we experience a psychotic episode from chemical agents and are confined in a mental institution, we are affecting others by burdening them with enormous bills. Society subsequently pays for our sowing wild oats, and the cost to future generations might be tremendous through teratogenic and mutogenic damage. We are, therefore, not allowed to say blithely, "It's my life, isn't it?", because if we accept the responsibility of living, a little of our lives belongs to all with whom we come in contact. We are influenced by others and we certainly influence others, whether openly or unknowingly.

Let's face it, our society is a pill-taking society. We use birth control pills, aspirin, antihistimines, decongestants, laxatives—you name them and someone is using them, and children

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[1] Evan Hill, "It's *My* Life, Isn't It?" *Reader's Digest,* LXXXXIII (Oct., 1968), 215.

[2] *Ibid.*

persist in doing as their parents do and not as they say. Many parents are pill hypocrites. They take pep pills to get them through a rugged day at work. They drink strong coffee followed by cigarettes to keep them going. In the evening they need tranquilizers and alcohol to relieve tensions and, chances are, sleeping pills to let them sleep. But they lose control when they find out that their children are using drugs.

In a day when people believe there is a pill, capsule, or shot to cure almost every ailment, does it not seem logical that young people, lacking maturity and education about drugs, would "turn on" to cure their problems or at least postpone them? People who are pro-drug are a very noisy and attractive group when they offer cures for a dismal life (war, inflation, difficult courses at school, problems at home, crime, corruption in government). However, the well-being of our society would benefit from a positive factual approach to drug education rather than dogmatic proclamations.

Young people can find plenty of reasons to experiment with drugs, while shrugging off reasons not to. "It is a simple matter for a teen-ager seeking a 'high' to ignore an obvious lack of quality and quantity control in the drug he buys on the street."[3] In Salt Lake City, police apprehended a sixteen-year-old boy who was selling asthmatic tobacco and claiming it was *cannabis* (marijuana). Some two hundred people had purchased from this boy, and they were so eager to have the drug that they did not know it was merely a substitute. They got their "high", although for some it was more than they bargained for. The substitute he gave them contained substances that were extremely toxic if used in large quantities. They were capable of producing a "high" complete with hallucinations and, for some, toxic psychosis.[4]

Drugs purchased without prescriptions are illicit and usually channeled through criminal outlets, chemical purity is un-

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[3] John Pennington, "Drugs and Youth," *The Atlanta Journal and Constitution Magazine*, (Nov. 2, 1969), p. 10.

[4] E. R. Bloomquist, *Marijuana* (Beverly Hills, Calif.: Glencoe Press—Division of Macmillan Company, 1968), p. 55.

certain, strength unpredictable, and conditions of preparation as to hygiene are questionable. We are taking a very serious gamble when we ingest such drugs—we are betting our lives on someone who is out to make a fast dollar.

Dr. Allan Cohen, former associate of LSD high priest Timothy Leary, says "in the drug community, I saw that drugs do not make better people. There was still laziness, arguments, fears; it added up to psychedelic hypocrisy. I saw that LSD users did not live any more spiritual lives, although they thought they were very spiritual people."[5]

In an article such as this, it is impossible to discuss all drugs or chemical agents that abnormally induce psychological and physiological actions to the body, but some pertinent facts about several are worth mentioning.

When considering LSD although a variety of complications have been reported in the medical literature, three appear to be most prevalent.

1. Reapparance of the hallucinated, disorganized state without further ingestion of an hallucinogen is one type of complication. This has occurred in subjects within two months after a series of relatively few exposures. It also has occured more than twelve months after a series of more than 200 exposures that had extended over a period of years.

2. Panic is a frequent complication and hospitalization may be sought by the user or his companion, neither of whom can cope with the sense of terror.

3. A third relatively common complication is the development of an extended period of psychosis, sometimes after a single exposure, and usually involving a person who was prepsychotic or had a history of current or previous psychosis. There is no available evidence to suggest that the massive, disorganizing experience resulting from the taking of hallucinogens has been

[5] S. Reice, "But, Mom, Everybody Smokes Pot!" *McCall's*, LXXXXV (Sep., 1968), 68. LSD is the acronym for Lysergic Acid Diethylamide.

therapeutic for any psychotic patient. Quite the contrary![6]

The prohallucinogenic drug clique argues that research showing genetic damage has been conducted only in animals and is, therefore, unreliable. Dr. Maimon Cohen of the Division of Human Genetics at State University of New York in Buffalo, together with his associates, studied the chromosomal breakage rate in mental patients who had taken LSD treatments. His results showed chromosomal breakage rates were 3-1/4 times higher (12% compared with 3.7%) on those treated with LSD when compared with those who had not taken the drug.[7]

Chromosomal damage induced by experimentation with LSD might not affect us significantly, but how will it damage our children or their children, who innocently are included in our fun? "It's my life, isn't it?" Is it really or do we plan to terminate our family tree?

A large number of hippies have begun a campaign against "Speed" (methadrine or methamphetamine), because they have seen death occur in a significant number of users. They, therefore, have begun a campaign against the drug by wearing buttons which read "SPEED KILLS".[8] Few voices are raised promoting the widespread use of drugs with the single exception of marijuana, and the remainder of this paper will be devoted to a discussion of this chemical agent.

Cannabis sativa L., the technical name given to the hemp plant, requires both male and female plants to reproduce. Pollination depends upon the wind since insects steadfastly refuse to visit the plant. Even swarming locusts avoid it for food. The female plants produce the most resin which is the active ingredient necessary to cause psychotoxic effects. Curiously enough, the female is hardier than the male. Those

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[6] "Dependence on LSD and Other Hallucinogenic Drugs," *Journal of the American Medical Association,* CCII (Oct. 2, 1967), 47.

[7] Pennington, "Drugs and Youth," (Nov. 2, 1969), p. 10.

[8] Albert Rosenfeld, "Drugs That Even Scare Hippies," *Life,* LXIII (Oct. 27, 1967), 81.

who use *cannabis* for its psychotoxic effects use all portions of the plant containing resin, including the tops, flowers, leaves, and stalks. The resin, hashish, contains tetrahydrocannabinols (THC), which are responsible for the euphoric effects. The more resin, or THC, *cannabis* contains, the greater the physiological stimulation. This accounts for the different responses obtained from using *cannabis* grown in India compared to that of the United States. Indian *cannabis* has five to six times more THC than U.S., and therefore, the stimulation is much stronger.

In the late eleventh and early twelfth centuries in Arabia, Hasan-Ibn-Sabbah, a well-educated, ambitious, religious fanatic, developed an agnostic philosophy intended to overthrow the then-existing "establishment". This philosophy encouraged young people to accept nothing and dare all. Hasan enticed a small band of his followers to commit murder by feeding them hashish, a drug capable of lowering their inhibitions, producing euphoria, and decreasing their ability to think for themselves. Life without *cannabis* became so colorless and dull that they joyfully embraced its use and eargerly committed the deeds suggested to them by Hasan. Since "hashish" and "assassin" appeared in history during the time of Hasan, it is believed that these words are related and are associated with Hasan and his mass murders.[9]

In India, *cannabis* has been referred to as the "Happy Plant," being promoted by groups who use it in religious practices. Use of the drug produced complications, however, because *cannabis* was all important to those dependent upon it. The Indian government has now accepted the argument that *cannabis* use has deleterious social consequences and has legislated against the drug.[10]

Cannabis arrived in America in the early 1600's, and hemp from the plant was used extensively for clothing. Use of its exhilirating effects was generally confined to people of low

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[9] Bloomquist, *Marijuana,* pp. 25-27.

[10] *Ibid.,* pp. 18-20.

income in the larger cities of the United States. Then, in the 1960's *cannabis* became the "in" thing.

The general nature of *cannabis* intoxication according to the World Health Organization is as follows:

> Among the more prominent subjective effects of cannabis... are: hilarity... carelessness, loquacious euphoria... distortion of sensation and perception... impairment of judgement and memory; distortion of emotional responsiveness; irritability; and confusion. Other effects which appear after repeated administration... include: lowering of the sensory threshold, especially for optical and acoustical stimuli... illusions and delusions that predispose to anti-social behavior; anxiety and aggressiveness as a possible result of various intellectual and sensory derangements; and sleep disturbances.[11]

In 1968, a report was published indicating the relationship between the amount of *cannabis* used by an individual and the effects experienced. A minimum of approximately 25 ug/kg of *cannabis* (six one hundred thousandths of an ounce for a 150 pound man—this amount of gold would cost less than half a cent) causes individuals to feel happy, gay, silly, and relaxed. With a dosage of about 200 ug/kg, alterations in timesense become evident and perceptual distortions occur. These appear as changes in body image and intensification of color sensations. At doses of about 400 ug/kg, the majority of subjects exhibit "psychotomimetic effects" including hallucinations.[12] The Behavioral Pharmacology Laboratory in Boston using pure THC corroborated that doses of 200 to 250 ug/kg produced psychotomimetic effects in most chronic users.[13] These psychotomimetic effects include visual hallucinations

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[11] N. B. Eddy, H. Halbach, H. Isbell, and M. H. Seevers, "Drug Dependence: its Significance and Characteristics, " *Bulletin of the World Health Organization,* XXXII (1965), 721.

[12] J. M. Benforado, "Hallucinogens and Marijuana," *Wisconsin Pharmacy Extension Bulletin,* XI (June, 1968), 2.

[13] A. T. Weil, N. E. Zinberg, and J. M. Nelsen, "Clinical and Psychological Effects of Marijuana in Man," *Science,* CLXII (Dec. 13, 1968), 1234.

(seeing things that are not there), illusions (seeing or imagining shapes in objects that are not there), or delusions (beliefs not based on reality). Rapid loss of coordination does not occur as with alcohol, but time and distance judgements are highly distorted.[14] This is accompanied by mental confusion.[15] Adverse effects on any task involving good reflexes and clear thinking have been observed.[16] Thus, participation in athletic events and operation of any mechanical device such as automobiles and airplanes becomes impossible from the standpoint of individual or collective safety.

Behavioral patterns are altered unpredictably, creative activity is subdued, decision making is impaired, and the individual becomes more susceptible to the suggestions of others. *Cannabis* users are exposed to a variety of drugs through contacts with pushers and in an uninhibited, suggestible condition are vulnerable toward stronger chemicals. An atmosphere is created which can be conducive to the use and abuse of other drugs.

Cannabis comes under the Marijuana Tax Act of 1937. This Act was patterned after the Harrison Narcotic Act, which attempted to control the use of *cannabis* by imposing stiff penalties upon both buyers and sellers. To discourage the use of marijuana even further, the federal penalties were increased in 1951 and 1956. State laws are extremely severe and violators are charged as felons. Loss of voting rights and inability to obtain licenses as doctors, lawyers, teachers, and numerous other professions result from felonious arrests.

A major test case concerning marijuana and the law involved the appeal of two defendents who had been tried and convicted under the marijuana laws of Massachusetts. This appeal was brought before Chief Justice of the Superior Court of the Commonwealth of Massachusetts, G. Joseph Tauro,

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[14] H. L. Giordano, *The Dangers of Marijuana: Facts You Should Know,* Pubn. No. 20402 (Washington, D. C.: Government Printing Office, 1969).

[15] *Ibid.*

[16] U. S. Department of Health, Education and Welfare, National Institutes of Mental Health, *Marijuana,* Pubn. No. 1829 (1969).

who denied the appeal and returned a lengthy judgement after three months of deliberation. His opinion is important because it constitutes the most recent high-level legal judgement on *cannabis* in the United States:

> To my knowledge, this has been the most extensive, judicial inquiry into the legal and factual aspects concerning the use of marijuana. At this hearing, many eminently well qualified experts on the subject from here and abroad have had their opinions subjected to searching cross-examination and careful analysis by learned and thoroughly prepared counsel... While it is generally agreed that marijuana does not cause physical addiction as do heroin and the other "hard" narcotics, there was ample and compelling testimony that its use causes psychological dependence. Its users may not be driven to its repeated use by a physical craving, but they may come to resort to it habitually in order to compensate for real or imagined inadequacies or to avoid real or imagined problems...
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> It is a universally accepted fact that marijuana is a mind altering drug and is used for that specific purpose. It is also a generally accepted fact that the drug has no medically recognized therapeutic value. In addition to its adverse effect on ill-adjusted persons, at best it provides an insubstantial crutch to its user, giving him a feeling of intoxication in varying degrees. It provides a false sense of capabilities, strength, and courage... The use of the drug also tends to accentuate any tendency toward improper conduct... In any event, there is no indication from the evidence that the user of marijuana becomes, through its use, a better student, better worker, more dedicated to the public interest, or more productive in any undertaking. On the contrary, there is convincing evidence that the converse is true.[17]

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[17] Commonwealth of Massachusetts v. Joseph D. Leis and Ivan Weiss, Superior Court Nos. 28841-2, 28844-5, and 28864-5 as cited in Bloomquist, *Marijuana,* p. 154.

Knowledge obtained from thirty years experience by Dr. Dana L. Farnsworth in the field of student physical and mental health leads him to conclude on the benefits of marijuana:

> No evidence has yet demonstrated that extensive use of marijuana for self-realization, or increased creativity or attainments of mystical states of consciousness has been beneficial for more than a few individuals. Pot smokers work out great philosophical theories, but fail to record them. Great paintings are envisioned but nothing gets on canvas. With pot, everything draws to a halt.[18]

[18] S. M. Spencer, "Marijuana: How Dangerous Is It?," *Reader's Digest*, LXXXXVI (Jan., 1970), 67.

HUGH HENRY BRACKENRIDGE: THOUGHTS AND ACTS OF A MODERATE DEMOCRAT

BY W. BENJAMIN KENNEDY*

Hugh Henry Brackenridge, humorist, frontier lawyer, and unsuccessful political candidate from Western Pennsylvania, reveals in his writings in the 1790's and in his equivocal behavior during the Whiskey Insurrection of 1794 the philosophical dilemma of a moderate, fully committed to democracy, yet critically sensitive to its excesses. His rollicking satire, *Modern Chivalry*, a quixotic commentary on contemporary life, accurately depicts his political faith and fears. The insurrection translated his worst apprehensions into reality. He assumed the role of an ambiguous arbiter, seeking both to turn the mob from violence and the government from revenge. In this affair he learned the bitter lesson of the moderate: he who will not take one side or another is considered a traitor by both.[1]

Brackenridge was not an original political thinker but formulated his ideas from experience. The Whiskey Insurrection merely confirmed conclusions he had already reached while a member of the Pennsylvania Assembly in 1786-87. Although to win a seat Brackenridge made the usual campaign promises, he promptly contradicted them by voting against a land bill which his constituents thought in their interest. He aggravated the breach of faith by telling assembly men from his region that "the people were fools" and that he intended to explain his vote in the newspaper. William Findley, henceforth a political enemy, reported the conversation. Brackenridge discovered that the more he attempted to defend himself with articles, the more suspicious his constituents became. No matter how many bills favorable to the region he introduced,

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[1] Hugh Henry Brackenridge, *Modern Chivalry,* ed., Claude M. Newlin (New York, 1962), p. xxxiv.

he could not overcome the fact that Findley was a "plain, simple man" while Brackenridge himself was a "profane lawyer."[2]

During the campaign to ratify the Constitution of 1787 Brackenridge lost more popularity by firmly supporting it. Findley and most other politicians of the area echoed the opposition of their constituents. In the Assembly, Brackenridge moved for early ratification while Findley engaged in delaying maneuvers. When the electorate rejected Brackenridge for Findley as its representative in the state ratifying convention, Brackenridge turned his satirical skill against "Traddle the Weaver," i.e., Findley, and those who selected him:

> Will not a sample such as these
> With sense not half so much as geese
> Serve properly to represent
> The ignorance by which they're sent
> And show that in the common weal
> There is a head as well as tail?[3]

The subject of the poem became the basis of *Modern Chivalry,* the tale of the wanderings of Captain Farrago, who speaks for Brackenridge, and his "bogtrotting" Irish servant, Teague O'Reagan.

The themes of the satire, often repeated, are simple: the ambition of unqualified persons to climb to high places and the lack of intelligent action by people in general and voters in particular. This smacks of sour grapes, but Brackenridge's concern for the future of democracy appears genuine. The people needed men of ability who through wise moderation and even mild deceit would protect them from themselves and those who would exploit them. Both the demagogue and the funded aristocrat must be rejected.[4]

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[2] Claude M. Newlin, *The Life and Writings of Hugh Henry Brackenridge* (Princeton, 1932), pp. 78-80, 84-85.

[3] *Ibid.,* pp. 99, 101-103.

[4] H. H. Brackenridge, *Modern Chivalry,* pp. xxvii, 102; see also L. D. Baldwin, *Whiskey Rebels: the Story of a Frontier Uprising* (Pittsburgh, 1939), pp. 42-43.

His concern for the choice of the electorate resulted from his concept of democracy. As a classicist, he preferred Pericles's definition, a government with "respect . . . to the multitude." Respect did not mean obeisance, however, and Brackenridge's democracy, like the Athenian, would not be one of perfect equality. He believed in equality before the law, but in inequality of ability, particularly in the exercise of public office. He voiced the apprehension that men, enjoying liberty, tended to flee its responsibilities.[5]

In contrast to the Enlightenment's view of liberty as an absolute established by natural law, Brackenridge thought liberty was an adjustment of power in a social context. Men would be free as long as they protected their freedom, and this man-created state was both threatened and fostered by a "perpetual war" between the mob and the aristocrat. Although Brackenridge preferred that neither should win the conflict, the aristocrat seemed most likely to. Therefore he took the side of the people who were occasionally "greatly despotic, but in the main, just." Brackenridge gave the concept an economic base by noting that this was a contest between "opulent" and "indigent." Only wise leadership from political moderates could prevent the two contesting factions from destroying democracy in their struggle against one another.[6]

A practitioner, Brackenridge's debt to theoreticians was slight. He called Rousseau and Godwin "visionary men" because their works were full of contradictions. Harrington's *Oceana* was impracticable; Locke's plan for a new landed aristocracy failed in South Carolina. Although he subscribed to the "elementary principles" of Paine's *Rights of Man,* he did so only insofar as they coincided with his own.[7]

Brackenridge discerned quite early the influence of the frontier on American social and political life. In 1772 he predicted inevitable western expansion. He anticipated Frederick Jackson Turner's thesis that western settlements had a

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[5] H. H. Brackenridge, *Modern Chivalry,* pp. 29, 136, 530.

[6] *Ibid.,* pp. 19, 21, 135.

[7] *Ibid.,* pp. xxxv, 312-314, 414.

formative influence on American life by saying that the frontier served as a bastion of republicanism against the anti-democratic tendencies of the moneyed East and landed South. At the same time he lamented the lack of taste and artistic appreciation there but attributed this to the debilitating influence of Hamilton's system, not to frontier roughness.[8]

Because of his experience on the frontier, Brackenridge did not share the eighteenth-century illusion of the "noble savage." To him the Indian was an ignorant brute, scarcely better than a wild animal. Therefore the government's policy of pacifying Indians with treaties and bribes was futile. One should only treat with savages from a position of strength. At one point in *Modern Chivalry* an unscrupulous agent offers Teague a handsome reward for posing as an Indian chief before War Department treaty-makers. Brackenridge was ridiculing a government policy which offered no protection for his region, the western country. In a more refined manner than his neighbors, he voiced their conviction that the Indian problem could be solved only by superior force.[9]

The Negro evoked more sympathy. Brackenridge condemned the institution of slavery on the grounds of moral conviction and political principle. As a lawyer he applied to the issue a legal argument from the Declaration of Independence: if all men were born equal, then slavery could not be justified on any lawful grounds. As a humanitarian Brackenridge, like the Quakers, thought that owning human beings was a crime. He scornfully ridiculed plans then being considered in Pennsylvania and Britain to abolish the slave trade gradually. One might just as well eliminate by stages murder, larceny, and burglary until the perpetraters could find another occupation.[10]

Although Brackenridge supported the Federalists in the ratification of the Constitution, he opposed every provision of Hamilton's financial program. The establishment of the bank

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[8] *Ibid.*, pp. xi, 281; *National Gazette* (Philadelphia), Feb. 9, 1792, quoted in *ibid.*, p. xvi.

[9] *Ibid.*, pp. 55-62, 225-227.

[10] *Ibid.*, pp. 138-140.

was an unconstitutional act and a dangerous precedent. The assumption of state debts was a calculated attempt to undermine states rights but only "impolitic," not "unjust."[11] His chief criticism fell on the funding of bonds at par and the whiskey tax which was to prompt his neighbors to rebellion in 1794.

He attacked the funding system on legal and moral grounds. He offered the opinion of a lawyer that in an equity case tried by English common law the original bond holders would have a brief for a charge of fraud since the speculating bond buyers had depressed with propaganda the value of the issue before they bought it. To those who said the bond purchaser was more patriotic than the bond seller who sold at a low price, Brackenridge replied that the buyer demonstrated similar lack of faith in his government's credit because he purchased the bonds at less than face value. Thus by unscrupulous means the self-seeking speculators had cheated veterans, war widows and orphans.[12]

Brackenridge criticized the pretentious assumption of honorific privilege in the Order of Cincinnati more severely than the pecuniary misdeeds of the bond speculators. He feared that the Order, open only to officers of field rank who were veterans of the Revolutionary War, might develop into a military nobility. It was a "partial institution" that promoted an interest prejudicial to the people as a whole. Brackenridge apparently followed here the ideas of Mirabeau who had written a pamphlet deploring the dangerous precedent of aristocracy in the land of liberty. The frontier democrat said the Order was ironically misnamed, since Cincinnatus, the self-effacing Roman dictator, refused to accept for his service any special mark of honor. The members of the Order were doing just the opposite.[13]

Brackenridge, like most American democrats, equated the French Revolution with the contest for the rights of man. In

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[11] *Ibid.*, pp. 217, 223; Newlin, *Life of Brackenridge,* p. 125.

[12] H. H. Brackenridge, *Modern Chivalry,* pp. 215-216, 220-222.

[13] *Ibid.*, pp. 71, 175-178, 194.

so doing he cast aside reservations and made the French cause his own. He predicted in 1791 that the French crusade for liberty would eventually involve all of Europe, a perceptive forecast since the proselytizing victories of the revolutionary armies were years away. He corresponded with two members of the National Assembly and on one occasion had the honor of mention before the bar of that body.[14]

The early excesses in France did not reduce his fervor. He flippantly greeted the news of Louis XVI's execution with an article in Freneau's *National Gazette* titled "Louis Capet lost his Caput." He was outraged when Washington issued the neutrality proclamation of 1793, declaring unequivocably in an open letter to the president: "The cause of France is the cause of man, and neutrality is desertion."[15] In a July Fourth oration at Pittsburgh he stated that the successful revolution in America had inspired the one in France. Americans loyal to liberty could not desert the cause. As for the "intemperature" of the French, this he dismissed as the result of enthusiasm, an element necessary to the success of the venture.[16]

Brackenridge's ardor for revolutionary vengeance quickly faded when he experienced an example of it on a much smaller scale in his own neighborhood. In the Whiskey Insurrection he played an equivocal role because he understood both the government's duty to enforce the law and the people's opposition to it. Caught in a storm of popular fury, Brackenridge sailed with the wind, compromised himself with ambiguities, and learned first hand the dangers of popular intemperance and ambitious demagoguery which he had deplored in *Modern Chivalry.*

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[14] H. H. Brackenridge, 1791 Oration delivered to Pittsburgh Light Infantry Company, *ibid.,* pp. 170-171.

[15] *National Gazette* (Philadelphia), April 20, May 15, 1793, quoted in *ibid.,* p. xvi.

[16] Portions of the address are quoted in: *Ibid.;* C. D. Hazen, *Contemporary American Opinion of the French Revolution* (Baltimore, 1897), p. 246; and Hugh M. Brackenridge, *History of the Western Insurrection in Western Pennsylvania* (Pittsburgh, 1859), p. 222.

Although he opposed the Hamilton system, Brackenridge did not join his neighbors in their early formal complaints against the federal excise tax in whiskey which threatened their livelihoods. He refused to attend meetings in August of 1791 and 1792 where petitions were drafted against the tax. At the latter meeting the frontier distillers adopted a resolution to ostracize all excise officers. Because the same disgruntled people attacked a federal tax officer during the 1794 rebellion, the government found in the 1792 petition the seeds of insurrection. Albert Gallatin, who did attend the meeting, called this "my only political sin."[17] Brackenridge considered the resolution irresponsible, but he did not hesitate to write in 1792 an article attacking the whiskey excise as unbearable.[18]

The insurrection erupted in the summer of 1794 for two reasons: the requirement that delinquent distillers be tried in federal court at Philadelphia, and the appointment of General John Neville, a prominent local citizen, as inspector of revenue.[19] In the eyes of his neighbors Neville had cynically abandoned his outspoken opposition to the excise for a lucrative government post. The practice of trying delinquents in a distant federal court was tantamount to a fine because of the expense of the journey. It was also thought to be a violation of the "trial in vicinage" principle of common law.[20] These two grievances, combined with Neville's accompaniment of a federal marshal

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[17] Henry Adams, ed., *The Writings of Albert Gallatin,* 3 vols. (Philadelphia, 1879), III, 7; U.S. President, *The Proceedings of the Executive of the United States Respecting the Insurgents* (Philadelphia, 1795), pp. 99-101.

[18] *National Gazette* (Philadelphia), Feb. 9, 1792, quoted in Newlin, *Life of Brackenridge,* pp. 128-129.

[19] Contemporary accounts as well as recent scholarship place major responsibility for the insurrection on Neville's conduct. See the report of the federal commissioners in *Proceedings of the Executive,* p. 19; William Findley, *History of the Insurrection in the Four Western Counties of Pennsylvania* (Philadelphia, 1796), pp. 78-81; and Jacob E. Cooke, "The Whiskey Insurrection: a Re-evaluation," *Pennsylvania History,* XXX (July, 1963), 336-338.

[20] Adams, ed., *Writings of Gallatin,* III, 8-9; Hugh Henry Brackenridge, *Incidents of the Insurrection in the Western Parts of Pennsylvania in the Year 1794,* 3 vols. (Philadelphia, 1795), I, 95.

to serve warrants on distillers, caused them to fire on the federal officers and shortly afterward to attack and burn Neville's house.

The complaints which generated the insurrection also involved Brackenridge. He had been associated with the Nevilles, and he was also an expert on warrants.[21] Therefore, the rebels asked him for legal advice, but he decided to attend their first meeting only after Presley Neville, General Neville's son, persuaded him to do so. At the Mingo Creek meeting, near Pittsburgh, he took a rather courageous stand before men who were in open rebellion. He aroused ominous murmurings by saying their acts were "in construction of law... high treason" and advised them to seek an amnesty before committing further crimes.[22]

Perhaps fearing that Brackenridge's reasonable proposal would alienate those who had not already committed themselves by violence, David Bradford and other rebel leaders engineered a robbery of the United States mail. They found evidence of anti-rebel sentiment in Pittsburgh, and spread the news with a call for an armed convocation at Braddock's field on the first day of August. Rumors of an attack on the city prompted Brackenridge to suggest to Pittsburgh citizens feigned acquiescence to the rebels' demands. He proposed the expulsion of the offending citizens (apparently with their consent) and led himself a delegation of citizens and militiamen to the meeting. The presence of approximately 5,000 armed frontiersmen convinced the Pittsburgh delegation to continue the deception. Brackenridge expressed himself in a very warlike manner and attempted to dispel suspicions he had aroused at Mingo Creek. Even Bradford could not control the crowd. At one point he told Brackenridge that the attack on Pittsburgh had to take place because "... the people came out to do something, and something they must do." This illustrated a lesson in the fruits of demagoguery that Brackenridge had learned long ago. Nevertheless, he managed to transform the proposed attack into a rather disorderly parade

[21] Newlin, *Life of Brackenridge,* pp. 126, 136-138.

[22] H. H. Brackenridge, *Incidents,* I, 28-30.

through the city. Afterwards he provided four barrels of whiskey for refreshment and was relieved that the demonstration resulted in only one burned barn.[23]

At Braddock's field Brackenridge's exercise in equivocation began. His role in expelling the undesirable citizens, his intemperate statements at the meeting, and his association with Bradford earned him the reputation as a leader of the rebellion. Senator James Ross, who was present at the meeting and later a member of the federal commission which offered the rebels an amnesty, observed that Brackenridge's subtlety there was obvious to him and essential to save Pittsburgh.[24] A few days later, however, Brackenridge aroused further suspicions about his loyalty by writing a letter to Tench Coxe in which he warned the government of the extent of the rebellion in terms that seemed to favor it. He included an attack on Hamilton's program in case his letter should fall into rebel hands.[25] This was taken as proof of his involvement in rebellion. His duplicity fooled the rebels, but the government also took him at his word.

Brackenridge continued to play make-believe rebel at the Parkinson's Ferry meeting on August 14th. He and Gallatin were the chief workers for submission at this meeting, but the latter attempted to achieve by forthright statements what Brackenridge sought through intrigue.[26] Their chief concern was with two committee resolutions: one to declare obedience to all laws except the excise, the other to arouse the countryside "to repel any hostile attempt." Both men unsuccessfully opposed the first resolution. Gallatin also spoke firmly against the second proposal, while Brackenridge "affected... to oppose Gallatin" and went along with Bradford

[23] *Ibid.*, pp. 63, 65-71; James Carnaham, "The Pennsylvania Insurrection of 1794, Commonly Called the 'Whiskey Insurrection'," *New Jersey Historical Proceedings,* VI (1853), 125-129.

[24] H. H. Brackenridge, *Incidents,* I, 54, 63; H. M. Brackenridge, *History,* p. 176.

[25] *Ibid.*, p. 137; letter quoted in Newlin, *Life of Brackenridge,* pp. 151-152.

[26] Findley, *History,* pp. 116-117; Henry Adams, *Life of Albert Gallatin* (Philadelphia, 1879), p. 133.

and the war party. He thought he could best undermine the violent temper of the crowd by this pretense.[27] Finally, Brackenridge and Gallatin managed to convince the rebel assembly to appoint deputies to confer with government commissioners who came with an offer of amnesty. Both men were selected and assisted in drawing up the terms of submission.

Brackenridge's hopes for an amnesty, first expressed at Mingo Creek, were now a reality. He threw off the veil of deception at the August 28 meeting at Brownsville. The rebellious spirit had by no means disappeared, but partly through Brackenridge's efforts a vote on submission was postponed until the more violent rebels left. Both Gallatin and Brackenridge spoke at length advising submission. Bradford, still the demagogue, urged resistance. The deputies were so suspicious of one another that the vote was taken by secret ballot. The result was a majority for the amnesty, and from this moment rebellious sentiment melted away. The role of Brackenridge here is best summarized by Findley: "His argument was of the more importance that it was decisive; formerly he had temporized in such a manner as to induce the rioters to believe that he was a friend of their cause."[28]

The motive for military suppression after the Brownsville meeting is still a matter of dispute between Hamiltonians and anti-Hamiltonians,[29] but as it concerns Brackenridge two matters must be considered. The first charge is that Brackenridge, a candidate for Congress in the October elections, concurred with rebellion in order to gain popularity. The second is that in the eyes of Hamilton, Washington, and the invading militiamen, Brackenridge was considered the chief instigator of the revolt.

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[27] *Ibid.*, pp. 130-133; H. H. Brackenridge, *Incidents,* I, 91.

[28] Findley, *History,* p. 124; Brackenridge's speech quoted in Newlin, *Life of Brackenridge,* pp. 158-161.

[29] The chief issue is whether Hamilton planned and directed the military repression for political reasons. An anti-Federalist monograph is William Miller, "The Democratic Societies and the Whiskey Rebellion," *Pennsylvania Magazine of History and Biography,* LXIII (Jul., 1938); a pro-Federalist study is Cooke, "The Whiskey Insurrection: a Re-evaluation."

The charge that Brackenridge participated in rebellion to win popular support for the election[30] seems inconsistent and severe. His careful suggestions for submission at Mingo Creek and Brownsville were curious departures from a policy of courting the rebels' favor. After Brownsville many of his constituents thought he had sold out to the government. He sought to counteract these rumors with an article in the Pittsburgh *Gazette* in which he admitted his popularity was low. However, in the election voters preferred candidates who had been most influential in halting the revolt,[31] and Brackenridge was in number of votes second only to Gallatin, an unwavering advocate of submission. Thus Brackenridge at first lost, then regained, popular support because he had worked against the rebellion. To impute to his admitted duplicity the motive of popularity is to ignore the result of his activities. For as Brackenridge reminded his contemporaries, "... the intriguers here were all on the side of the government; there was nothing but open force against it."[32]

The charge that Brackenridge was chief intriguer in the rebellion was spread by General Neville, Presley Neville, and their associates. Deputies from the repentent rebels to the "water melon army" found sentiment among the officers that Brackenridge should be "skewered, shot, or hanged."[33] Washington was reticent when the deputies told him of Brackenridge's efforts for submission, and Hamilton at first un-

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[30] *Ibid.*, p. 343.

[31] Adams, ed., *Writings of Gallatin*, III, 34; Newlin, *Life of Brackenridge*, p. 166.

[32] Quoted in H. M. Brackenridge, *History*, p. 269.

[33] The officers' remark is in Findley, *History*, p. 142, who was one of the deputies. The militiamen attributed to Brackenridge a disparaging insult which appeared in the Pittsburgh *Gazette*. It read in part: "...your water melon armies... would cut a much better figure, in warring with crabs and oysters, about the capes of Delaware." Both Brackenridges deny responsibility: H. H. Brackenridge, *Incidents*, II, 7; H. M. Brackenridge, *History* p. 266. Nevertheless, Brackenridge probably wrote it. Traces of the satire's theme—the government would surely make terms with rebellious citizens if it treated with the Indians—can be found in *Modern Chivalry* and in Brackenridge's speech at Mingo Creek. See notes 9 and 22.

critically accepted the Nevilles' accounts. When, however, they presented a damaging letter that Brackenridge allegedly wrote to David Bradford, leader of the insurrection, it was discovered that it was addressed to William Bradford, Attorney General of the United States.[34] Henceforth Hamilton suspected their intrigues. He personally interviewed Brackenridge at Pittsburgh, found that his account of events totally removed him from suspicion, and admitted his conduct had been "horribly misrepresented."[35]

Brackenridge's experiences in the Whiskey Insurrection inspired *Incidents of the Insurrection,* justifying his conduct, and another volume of *Modern. Chivalry.* In the latter he criticized Washington as a man who suffered from an excess of loyalty to his appointees, or perhaps an unwillingness to admit he had made a mistake.[36] He further implied that Hamilton's military suppression was unnecessary and oppressive. His *Incidents of the Insurrection* became a major source for the traditional anti-Federalist interpretation of the rebellion.

Brackenridge rediscovered in the Whiskey Insurrection the inconstancy of public favor. He now abandoned his flirtation with French radicalism and reaffirmed his earlier principles of moderate democracy. He had seen "Jacobin principles" at work on the frontier and had no desire to see the "evils" of the French Revolution repeated in America.[37] In *Modern Chivalry* Captain Farrago flees from the insurrection to the cabin of a French *emigre* in the forest. There the two console one another by saying they are both refugees from "*sans*

[34] H. M. Brackenridge, *History,* pp. 302-303. The Nevilles despised Brackenridge because he had forced one of their kinsmen to free a colored woman whom he had illegally sold, then took him to court on a charge of assault when he sought revenge, according to *ibid.,* p. 179. Washington himself complained that the Nevilles had given him misinformation about the rebels. See Washington to Knox, August 8, 1794, in John C. Fitzpatrick, ed., *The Writings of George Washington,* 38 vols. (Washington, D.C., 1940), XXXIII, 461-462.

[35] H. H. Brackenridge, *Incidents,* II, 75-76.

[36] H. H. Brackenridge, *Modern Chivalry,* p. 300.

[37] H. H. Brackenridge, *Incidents,* I, 85-86.

cullote rage and popular fervor." Although he deplores this excess, the captain still thinks revolution is essential to destroy depotism and establish liberty.[38]

Brackenridge, then, remained a democrat, but a wiser and more cautious one. The experiences of 1786 and 1787 which caused him to doubt the wisdom of the people had been confirmed by the Whiskey Insurrection which had forced his moderation into an uneasy ambiguity. His principles vindicated, if not his conduct, he had learned from experience that in times of crisis "the insatiable nature of the human mind... will not be contented with what is moderate."[39]

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[38] H. H. Brackenridge, *Modern Chivalry,* pp. 310-315. The emigre in the satire is called the Marquis de Marnessie. Newlin, *Life of Brackenridge,* pp. 186-187n, says that this was probably inspired by the Marquis of Lezsey-Marnesia, a liberal nobleman and former member of the Estates-General, who emigrated in 1790 and probably met Brackenridge on his way to the French colony, Gallipolis.

[39] H. H. Brackenridge, *Modern Chivalry,* p. 315.

A STUDY OF A POWER STRUCTURE AND ITS CHANGE

BY HWA S. HAHN*

Introduction: In a committee which is a decision making body, the power of individual members can be computed by considering various alignments of the committee members on a number of issues. The k members are ordered $m_1, m_2, \ldots, m_k$ according to how likely they are to vote for the measure. If the measure is to carry, we must persuade m_1 and m_2 up to m_i to vote for it until we have a winning coalition. If the set $m_1, m_2, \ldots, m_i$ is a winning coalition but $m_1, m_2, \ldots, m_{i-1}$ is not, then m_i is the crucial member of the coalition and we call m_i the *pivot*. Therefore, it is reasonable to define the (voting) power of a member of a committee to be the number of alignments in which he is pivotal, divided by the total number of alignments (k! for a committee of k members).

Since in each alignment some one must be pivotal and the total number of alignments is k!, the sum total of the powers of members must be $k!/k!=1$.

Suppose $k=3$, i.e., there are three members.

(1) If each has one vote and a measure is passed by majority, then the second position in the sequence of m_1, m_2, m_3 is pivotal and there are 2! ways each member may be pivotal (e.g., m_1, m_2, m_3 or m_3, m_2, m_1 are only two occasions in which m_2 becomes pivotal). Hence the power of m_2, as with the other members, is $2!/3!=1/3$.[1]

(2) Suppose m_1 has three votes while m_2 and m_3 have a single vote each. Then m_1 is always pivotal, regardless of his position, for every alignment. Thus he has the absolute power 1. In such a case m_1 is called a dictator.

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[1] $2!=2\cdot1$ and $3!=1\cdot2\cdot3$

(3) Suppose m_1 has two votes and the other members have single votes. Then either m_2 or m_3 can be pivotal provided m_1 precedes both. Since there is only one sequence for which m_2 (or m_3) becomes pivotal, m_2 has the power $1/3!=1/6$. The sequences for which m_1 is pivotal are m_2, m_1, m_3; m_3, m_1, m_2; m_2, m_3, m_1; m_3, m_2, m_1. Hence the power of m_1 is $4/3!=2/3$, and consequently the power of each m_2 and m_3 shares 1/6. Thus their ratio is 4:1:1. Note that the number of votes one possesses is not necessarily directly proportional to his power index.

Power Structure I: The Security Council of the United Nations previously consisted of the Big Five veto powers and six small nation members. In order that a measure be passed by the Council, seven members including all of the Big Five must vote for the measure.

First we shall find the power of a small nation member by computing the number of alignments in which she becomes pivotal. Denote the Big Five and six small nations by B_1, B_2, B_3, B_4, B_5; s_1, s_2, s_3, s_4, s_5, s_6. Now, suppose s_1 is pivotal. Then five Bj's and one sj must precede s_1 and the remaining four sj's must follow. After one sj has been selected (there are 5 choices), there are 6! ways to arrange (permute) the preceding members and 4! ways to arrange the following four members. Hence there are exactly 5 (6!) (4!) alignments in which s_1 becomes the pivot. Thus its power index, the same for all small nation members, is:

$$5\,(6!)\,(4!)/(11!)=1/462=0.00216$$

Also, since clearly the total power is 1 and the sum total power of six small nations is $6/462=1/77$, each of the Big Five shares,

$$(1-1/77)/5=76/385=0.19740$$

The above power indices show that nearly all the power is in the hands of the Big Five.

Several years ago the Security Council went through its own structural change. And now it consists of the same Big Five, but with ten small nations, instead of six, and nine votes are needed to carry the measure (including, of course, those Big Five).

Computing again as before we obtain as the power of a small nation:

$$\binom{9}{3}\, 8!\, 6!/15! = 4/2145 = 0.00186^{2}$$

and as the power for each of the Big Five:

$$(1\text{-}40/2145)/5 = 2105/10725 \doteq 0.19627$$

Thus each of the Big Five suffered a slight loss in power (an amount of 0.00113) by the change.

Power Structure II: We consider this time an institution, similar to West Georgia College, in which five Division Chairmen, the Dean and the President form a policy-making or executive committee. Suppose that both the Dean and the President have veto powers and that five yes-votes, including those of the two veto members, are required to pass a measure. Then the power index of each Division Chairman is:

$$\binom{4}{2}\, 4!\, 2!/7! = 2/35 \doteq 0.0571$$

and that of either the Dean or the President is:

$$(1 - 10/35)/2 = 5/14 \doteq 0.3571.$$

In case a Division Chairman's vote is determined by his own divisional meeting, prior to the meeting of the above mentioned committee, which is attended by several Heads of Departments, then the Chairman's power shall be weakened accordingly. For instance, if the divisional meeting, consisting of six Department Heads and its Chairman as the sole veto member, passes an issue by majority, then each Department will share $\binom{6}{2}$ 3! 3!/7! = 3/28 = 10.7% of the above Division power, which is 2/35, i.e., each Head's voting power is (3/28) (2/35) $\doteq$ 0.00612 (less than 1%). In this case the Division Chairman's power is reduced to (1-18/28) (2/35) = 1/49 $\doteq$ 0.0204 from 0.0571.

Even though the power of a Department Head is insignificant with respect to the whole power structure of the institute, he can have an absolute power over professors who belong to his department, on certain matters. The relative power of a professor to that of his Department Head decreases obviously as his influence on departmental affairs diminishes.

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[2] $\binom{9}{3} = 9!/3!6!$ is the number of combinations of taking 3 objects at a time out of 9 objects. In general $\binom{n}{p} = n!/p!\,(n-p)!$

Now we investigate a structural change caused by creation of a Senate (to initiate constructive dialogues and thus to promote democracy) within the institute. Assume that the Senate is composed of eleven elected Professors, outside of the above mentioned executive officials, and most importantly assume that the President and the Senate alone can carry a measure on which both agree, independently from the executive committee discussed above. Let us call the committee consisting of the President and the Senate the *Presenate* committee. (It is considered to consist of two members.) Since the two committees are independent and exclusive of one another in their functions, each one shares precisely one half of the total power 1. Since the Senate clearly shares one half of the power that the Presenate committee can exert, the Senate enjoys $1/2 \times 1/2 = 1/4$ of the total power, and thus each senator enjoys $1/44 \doteq 0.0227$. After this change a Division Chairman's power, without Divisional meeting, shall be decreased by half to $1/35 \doteq 0.0285$ (a bit greater than a senator, and that of the Dean to $5/28 \doteq 0.1786$, whereas that of the President shall be increased to 0.4286 from 0.3571.

In case the Dean joins the Presenate committee to form P-D-S (three member-) committee in which only the President has the veto power, the distribution of power for the President, the Dean, a Division Chairman, and a senator will be 0.5118, 0.2618, 0.0285 and 0.0075, respectively. By this change, we note that the powers of the President and the Dean increase, whereas that of a senator falls from the level of a Division chairman to that of a Department head.

Finally, we note that the power indices which appeared in Power Structure II are computed under either ideal or simplified situations based on several assumptions (e.g., in its decision making rules). Apparently, the President's power is immensely greater if we consider numerous measures which need not filter through any of the above mentioned channels (assuming this institution is completely autonomous).

We assumed also, with a slight mystifying effect, that the two committees share equal power because simply they have equal potential. In reality, however, the relative power of one

committee depends on its relative amount of activity, relative to the other committee.

The proposed West Georgia College Senate, regardless of its final form, will not have any real power such as that described above. The Congress in Washington derives its power from the Constitution which provides, among other things, that the President, and all civil officers of the United States may be removed by impeachment and that it can override a President's veto by a two-thirds vote in each House. Whereas the college Senate is utterly powerless against a President's veto and this is inevitable within the power structure prescribed by the Faculty Handbook. Thus the Senate becomes merely an extension of the former Advisory Council, without attaining any more power.

However, some usefulness of the Senate lies in the fact that it will have one much louder voice (or cry) than that of any one ordinary member of the College, and also in the hope that some of the President's power may be delegated to the Senate by letting it decide certain academic matters. For instance, the Senate may succeed in persuading the President to require the Senate's consent prior to his decision on certain academic matters. This way the Senate can create a veto power in a limited area.

Another way of looking at the usefulness of the Senate under the proposed constitution depends too much on a President's liking. The Senate, to have a real power independent of who the President is, requires a drastic amendment of the Handbook. This may not happen unless there is a confrontation between the Board of Regents and all faculties under the University System of Georgia which is a most unlikely event to expect now.

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NATURALISM AND *THE DAMNATION OF THERON WARE*

BY GERALD M. GARMON*

Harold Frederic's *The Damnation of Theron Ware* has received little attention in critical articles despite its being one of the most interesting novels in the naturalistic tradition. Wherever it has been considered, it has been treated as one of the better examples of naturalism. There is one notable exception: C. C. Walcutt says that *Theron Ware* is not a naturalistic novel when he argues that Theron is held responsible for his action, and "If there is any guiding idea behind his disintegration it is that his Methodism and his limited background have failed to give him a cultural tradition upon which he could base his conduct."[1] According to Professor Walcutt the fate of the naturalistic protagonist must be directed by "economic, social, and physiological" factors which control the man as a pawn on a chessboard; such a protagonist has no free will, and ethical responsibility should not be allowed to intrude into the novel. A novel is not naturalistic unless, somehow, "the philosophy of materialistic monism is applied to its conception of execution." Finally he concludes, "*Theron Ware* is not a naturalistic novel because the author could not eliminate ethical judgments and motivations in favor of materialistic ones."[2] Professor Walcutt here, and elsewhere,[3] acknowledges the flaw in such dogmatic insistence on definition, and he admits that in most other respects *Theron Ware* is naturalistic. But even within the narrow limitations which he has set on the definition of the naturalistic novel, I think we may argue that *Theron Ware* is a naturalistic novel.

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[1] C. C. Walcutt, "Harold Frederic and American Naturalism," *American Literature,* XI (Mar., 1939), 21.

[2] *Ibid.*

[3] C. C. Walcutt, "The Naturalism of *Vandover and the Brute,*" *A Grammar of Literary Criticism,* ed. Lawrence Sargent Hall, (New York, 1965), pp. 293-301.

Theron Ware is a young Methodist preacher who at the beginning of the novel is eager, confident, devout in his religion, and comparatively liberal, but he is also ambitious of recognition and worldly riches. From the beginning then we are aware that Theron has a flaw in his nature which is particularly dangerous to a clergyman. We are also aware that Theron possesses an as-yet-vaguely-defined longing for a richer intellectual life. There is then suggested to us in the very first glimpse of Rev. Ware a man whose veneer of Christian purity covers a materialistic soul.

Theron and his young wife Alice are disappointed in their hopes of being assigned to the wealthy and comparatively sophisticated city of Tecumseh, New York. He is sent instead to the small, poor, and fundamentalist town of Octavius. Theron at once begins to think of ways to make more money and earn a measure of renown. He decides to write a book, and in his search for information he meets the worldly and intellectual Father Forbes, the beautiful and talented organist of the Catholic church, Celia Madden, and the arch-cynic, Dr. Ledsmar, a retired physician who now carries on private research. These three are attracted to Theron Ware because of his innocence, and they take considerable delight in educating him in their various intellectual outlooks. Father Forbes is a mere figurehead who no longer preaches because the people do not want to hear preaching; he says what they want to hear, repeating automatically the traditional cant of the Church. He is an epicurian, cultured and decadent. Celia Madden is the 'new woman,' a Greek in her philosophy, which is indeed shallow but impressive to the unwary Theron. Dr. Ledsmar is a retired physician who now conducts basic research on evolution in plants and animals. Theron comes to love Celia, respect Father Forbes and stand in awe of Dr. Ledsmar's intellectual achievements.

At the same time his difficulties with his backward congregation are greatly improved by Sister Soulsby and her husband, paid debt-raisers, who raise the required money to get the church out of debt and bolster Theron's flagging spirits. Their crass materialistic methods, however, are one of the first of

many shocks from which Theron never quite recovers, although he does come to like Sister Soulsby very much.

As Theron becomes enmeshed with Celia and her friends, his character continually degenerates. He begins to suspect his wife of carrying on an affair with one of the trustees, and inevitably through his loss of innocence—he becomes a very unpleasant character. Finally, Celia tells him how he has come to be regarded by her set.

> "We were disposed to like you very much when we first knew you," Celia went on. "You impressed us as an innocent, simple, genuine young character, full of mother's milk. It was like the smell of early spring in the country to come in contact with you. Your honesty of nature, your sincerity in that absurd religion of yours, your general naivete of mental and spiritual get-up, all pleased us a great deal. We thought you were going to be a real acquisition... But then it became apparent, little by little, that we had misjudged you. We liked you, as I have said, because you were unsophisticated and delightfully fresh and natural. Somehow we took it for granted you would stay so. But that is just what you didn't do,—just what you hadn't the sense to try to do. Instead, we found you inflating yourself with all sorts of egotisms and vanities. We found you presuming upon the friendships which has been mistakenly extended to you. Do you want instances? You went to Dr. Ledsmar's house that very day after I had been with you to get a piano at Thurston's, and tried to inveigle him into talking scandal about me. You came to me with tales about him. You went to Father Forbes, and sought to get him to gossip about us both. Neither of those men will ever ask you inside his house again. But that is only one part of it. Your whole mind became an unpleasant thing to contemplate."[4]

This is a rather brutal speech, and we ought to be shocked by it. Theron Ware certainly is. He first tries to drink himself

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[4] Harold Frederic, *The Damnation of Theron Ware* (New York, 1897), pp. 478-479.

into oblivion and when this fails he visits Sister Soulsby, his only friend. Here he collapses, and when he revives again, months later, he gives up the ministry and arranges to go into business on the West Coast. He is reunited with Alice, and they seem to be comparatively happy. This basic plot is certainly in keeping with the naturalistic tradition.

Now, let us consider briefly what the naturalist is trying to do in the novel. He attempts to gain the objectivity of the pure scientist conducting a controlled experiment, placing a subject with known limitations into a controlled environment. Like the scientist he knows that the subject must react in the only way his limitations, and the limitations which his environment impose upon him, will let him react. If the subject is, say for example, a mouse placed in a maze which is too complex for him to solve he may well die of frustration, or by pure chance discover the way out. His choice, of course, would be to go straight to the door, but the maze will not let him. A mouse in a maze may be able to retrace his steps and go back, but hunger or some other motivation drives him on. In the case of Theron Ware—as with all men—the forward process is rendered irrevocable and irreversible by time. Theron Ware with his limited personality, his ignorance, his desire for worldly riches and worldly acclaim is placed in a world in which he is bound to be frustrated; it is an unsolvable maze to him, this little town and its fundamentalist congregation, complicated still further by the suave world of Father Forbes. And it was inevitable that Theron, with his particular susceptibilities, would meet such worldly people; inevitable too, that his own fundamentalism should be shaken to the roots, that he should succumb to such blase outlooks. We are only surprised that he has come as far as he has. He is plagued by financial worries, which the Soulsbys have to solve for him. He is totally at variance with the two social orders of the town and courts the one which is bound to hurt him most. Physiologically he is incapable of the strain, and twice he experiences mental and physical breakdowns in his efforts to solve the increasingly complex riddle of Octavius.

Professor Walcutt insists that Theron's failure is due to his awareness of his ethical responsibility: his troubles are

brought on when in the free exercise of his will he chooses the wrong path, or rather, Frederic wishes us to see these ideals as the moral of the novel. Dr. Walcutt argues that Frederic fails "to make any operation of determinism control the pattern of his story," that Frederic is, instead, concerned with the wickedness of the town and that his faith in the common man has kept him from "achieving the scientific detachment essential to naturalism."

If this is so, we should be able to see at once the wickedness that Frederic is attacking, the common man he is praising. But we do not. The congregation, it is true, are painted in uncomplimentary terms, but we need to remember that Frederic allows Theron to be the center of consciousness with consistency throughout the first part of the novel, and it is only occasionally -and that largely toward the end—that we see anything, except as Theron and Alice see it. By the end of the novel, however, we do see that the Methodists of Octavius are narrow-minded and have their rascals like any other society, but in many ways they are good people, forgiving and even generous. It is part of Frederic's art to conceal from us Theron's true deterioration until it is well in progress. In like manner Frederic never does condemn the Catholic element of Octavius who are as hypocritical in their way as Theron is in his. How, for example, did Celia know how prone to gossip Theron was if she and Father Forbes and Dr. Ledsmar had not been gossiping about Theron? Nor can I see that we are supposed to condemn Theron Ware; he has been led astray by his own faulty nature, but appearances have deceived him also. For example, Theron misjudges Alice and Levi Gorringe, thinking that they are lovers, or about to become lovers. Theron is wrong, but up until Theron's confrontation with Gorringe we share with him the misconception. Gorringe's intentions are never made clear, and Alice, while she is blameless, is certainly highly suspect in her actions. Who then is Frederic condemning? I think no one. Rather Frederic has admirably achieved an objectivity which is so removed from the actions of the novel that Walcutt has mistakenly seen Theron Ware's misconceived notions as Frederic's moral judgments.

It seems clear that Frederic has allowed the directing influence of "economic, social and physiological" factors. Theron is also limited in the choices he can make; he does not have "free will." The description he gives of himself at the end of the novel makes this point quite clear.

> "I look all around at myself, and there isn't an atom left anywhere of the good man I used to be. And, mind you, I never lifted a finger to prevent the change. I didn't resist once; I didn't make any fight. I just walked deliberately down-hill, with my eyes wide open. I told myself all the while that I was climbing up-hill instead, but I knew in my heart that it was a lie. Everything about me was a lie. I wouldn't be telling the truth now, even now, if—if I hadn't come to the end of my rope. Now how do you explain that? How *can* it be explained? Was I really rotten to the core all the time, years ago, when I seemed to everybody, myself included, to be good and straight and sincere? Was it all a sham, or does God take a good man and turn him into an out-and-out bad one, in just a few months,—in the time that it takes an ear of corn to form and ripen and go off with the mildew? Or isn't there any God at all,—but only men who live and die like animals? And that would explain my case wouldn't it? I got bitten and went vicious and crazy, and they've had to chase me out and hunt me to my death like a mad dog!..."[5]

The naturalistic materialism of Theron's groping explanation is an almost classic statement of the naturalists' point of view. And Frederic, in true scientific fashion, does not intrude to tell us which solution to assume to be his, for equally convincing is Sister Soulsby's answer, "The sheep and the goats are to be separated on Judgment Day, but not a minute sooner."[6]

We may now, I believe, accept back, as a member in good standing, *The Damnation of Theron Ware* into the mainstream of naturalism. But just to make its position more concrete

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[5] *Ibid.*, pp. 498-499.

[6] *Ibid.*, pp. 478-479.

let me introduce one more point. Dr. Walcutt says nothing about one of the favorite themes of naturalistic fiction: that of the "beast within." We find this theme used by Frank Norris (*Vandover and the Brute, McTeague,* and *Louth*), by Zola (*L'Arsommoir* and *La Bete*) and by Jack London (*Martin Eden*). Simply stated, the theme is that "as a result of some crisis... the veneer of civilization drops or is stripped away and we are faced with the primal instinct of the brute struggling for its life..."[7] When we reconsider *Theron Ware* with this theme in mind, we discover that Frederic has one more point in common with the other naturalists. Ware goes through two crises: the first brings him out of his innocence and into the darkly sophisticated—almost pagan—world of Celia; and for a while it looks as though the frustrated beast will die in the maze; he has no other self into which he can retreat. But instead of regressing further in a direction which has proved so fruitless, Theron chooses a different road altogether. It is almost as if the scientist—to carry the analogy a step further—had taken the animal out of the hopless maze and put him into another, where success or failure have yet to be determined. He is not the beast which Norris and Zola thought dwelt beneath the veneer of every-man, but he is much less of a civilized man than he once thought himself. Frederic was not the devoted Spencerian that London was; his concept of the beast is not so violent as that of Zola and Norris. But the principle is the same.

We may sum up Frederic's naturalism by saying that he is very much a determinist and *Theron Ware* is an excellent example of his brand of determinism. Ware is caught in a maze, in a way of life in which he is doomed to fail from the beginning. The nature and mechanics of his biologically determined fate is expressed in the last chapter when Sister Soulsby says, "If there hadn't been a screw loose somewhere ... Octavius wouldn't have hurt him. No, take my word for it, he never was the right man for the place. He seemed to be, no doubt, but he wasn't. When pressure was put on him, it

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[7] Malcolm Cowley, "From A Natural History of American Naturalism," *A Grammar of Literary Criticism,* p. 286.

found out his weak spot like a shot, and pushed on it and—well, it came near smashing him, that's all."[8]

This is as naturalistic an explanation of human conduct as may be found anywhere; it allows for the full play of socio-economic and physiological forces and it scrupulously avoids the need for ethical judgments on the part of the author.

[8] Frederic, pp. 507-508.

READING OF UNDERACHIEVING GIFTED CHILDREN

BY WIETSE DEHOOP*

Why do a number of intellectual, able pupils fail in such an important and basic subject as reading? Many investigators have asked this question, but unfortunately no clear and concise answer has as yet been found. *The Review of Educational Research* (1959) lists no fewer than twenty-six major studies on our topic.[1] The object of this paper is to review some important aspects of this research on reading problems of the underachieving gifted child and to suggest some tentative directions for improvement.

In recent years a great deal of attention has been focused upon the problems of language, their relationship to the intelligence quotient (I.Q.), language proficiency and social class, and similar variables. Many projects have centered upon reading as the key to improvement. And since reading includes the ability to recognize certain symbols and to interpret their meaning, a good deal of attention has been directed toward cognition. Though the picture is yet far from clear, a few points begin to emerge.

One of the most important investigators is Martin Deutsch, who performed a series of studies in New York, using white as well as black school children, and taking into account such variables as sex and socio-economic level. His major finding was that differences in language performance which correlate with social class also correlate with differences in I.Q.[2] And

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[1] A bibliography on "The Education of Exceptional Children" covering a six year period. Subsequent issues published in February, 1963 and February, 1966, list many additional studies.

[2] Martin Deutsch, "The Role of Social Class in Language Development and Cognition," *American Journal of Oethopsychiatry,* XXXV (Jan., 1965), 78-88.

the study by Kennedy, Van De Riet, and White[3] shows that there is a direct relationship between social class and the decrease in I.Q. over increasing age. Combining the two, then, would lead to the assumption that the acquisition of language at the subsequent levels of development of the individual plays an important role in this whole area of low achievement, decreasing I.Q., and discrepancy between expected classroom performance and actual performance.

And, indeed, this position is supported by a number of studies which indicate that poor achievement in later years may have its origin in language deficiencies at an early age. For instance, Thomas[4] studied sentence development and vocabulary usage in the spoken language of white and Negro low socio-economic status children in kindergarten in a Midwestern city. The following measures were taken: length of verbal response, complexity of sentence structure, proportion of parts of speech, types and frequency of grammatical errors. One finding of interest was that these children failed to use 20 to 50 percent of the words contained in five of the standard word lists recommended for the primary grades. A British investigator, Bernstein,[5] extended this type of measurement to adolescents of lower- and middle-class status. He suggested that the language deficiencies in culturally impoverished groups might well find their origin in the modes of interaction in the families. The lower-class parents tend to exert arbitrary authority and are rather categorical in demands and discipline. Thus, these children are deprived of the opportunity to explore alternatives verbally and lack experience in conceptualization and reasoning.

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[3] Wallace A. Kennedy, Vernon Van De Riet and James C. White, Jr., "A Normative Sample of Intelligence and Achievement of Negro Elementary School Children in the Southeastern United States," *Monographs of the Society for Research in Child Development, No. 90,* XXVIII, No. 4 (1963), 1-112.

[4] Dominic R. Thomas, "Oral Language, Sentence Structure and Vocabulary of Kindergarten Children Living in Low Socio-Economic Urban Areas," *Dissertation Abstracts,* MXIV, No. 3 (1962).

[5] Basil Bernstein, "Language and Social Class." *British Journal of Sociology,* XI (Sep., 1960), 271-276.

This finding is corroborated by Ester Milner,[6] who compared the social backgrounds of two groups of first-grade Negro children. One group had made high scores on language development tests; the other group had low scores. It was found that the high scorers had participated more in family conversation and had experienced more overt affection. Deutsch and Brown[7] had also noted elements of preschool educational experience and family stability. The conclusions, then, indicate that attention should be focused on early education. Since prevention is always better than treatment, the school should try to do as much as possible for the development of preschool programs, particularly for the socially disadvantaged children.

Usually teachers are not faced with the problem of underachievement of gifted children until the pupil is well beyond the preschool age. What can be done when such a child is identified during the school years? It has been demonstrated many times that the interest of the parents in the education of their children is of great impact on the achievement of these children. So, whatever educators will be doing, they should be careful to let the parents know, to arouse their interest, and to make clear to the parents that they should let this interest be known to their children in a non-disciplinary manner. It is often assumed that lower-class parents have no interest in the education of their children. This is a great fallacy, as research and experience have shown. The problem is that lower-class parents do not know how to express this interest toward teacher and child, and they often have a somewhat stereotyped concept of what is important and what is not important in education.

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[6] Ester Milner, "A Study of the Relationship Between Reading Readiness in Grade One School Children and Patterns of Parent-Child Interaction," *Child Development,* XXII (Jun., 1951), 95-112.

[7] Martin Deusch and Bert Brown, "Social Influences in Negro-White Intelligence Differences," *Journal of Social Issues,* XX (Apr., 1964), 24-35.

This conclusion is supported by a study reported by Mink,[8] who subjected eight underachieving gifted youngsters from the seventh and eighth grades to a series of eleven counseling group sessions with a psychologist. The parents also met with the psychologist for one two-hour session and one one-hour session. No changes in achievement occurred, but the author concluded that more work with the parents would appear profitable. A similar experiment by Shouksmith and Taylor,[9] conducted in England, yielded a great deal of success. It was a joint counseling program with twelve- and thirteen-year old youngsters and their parents. Not only achievement but also self-concept, peer acceptance, social acceptance, and readiness improved greatly.

Another possibility is to manipulate the environment. Individuals have a certain stimulus value: they can either stimulate or inhibit each other. Thus, it is sometimes possible to change the environment by placing certain underachievers with achievers who stimulate them. But if pupils can stimulate pupils, then teachers should also be able to provide stimulation. Some teachers are more of a stimulus to certain youngsters than others, and, worse, some simply serve as inhibitors. This kind of relationship has again an immediate impact upon the self-concept of the underachiever.

In dealing with early childhood language problems, one other aspect should be made clear. The school notices language problems as reading problems; yet the language development in preschool years is mostly a matter of listening. Thus, auditory discrimination and articulation are major factors, and this brings up the differences in sense modalities. Is language mainly a matter of sound symbols, which are perceived auditorily; or is language mainly a matter of visual symbols? Obviously, both are involved in learning. Thus, whenever remedial work is done, the remedial teacher should work simul-

[8] Oscar G. Mink, "Multiple Counseling with Underachieving Junior High School Pupils of Bright—Normal and Higher—Ability," *Journal of Educational Research,* LVIII (Sep., 1964), 31-34.

[9] George Shouksmith and J. W. Taylor, "The Effect of Counseling on the Achievement of High-Ability Pupils," *British Journal of Educational Psychology,* XXXIV (Feb., 1964), 91-102.

taneously on listening. This is not all. Clearly, symbols, after being received by the sense organs, must be decoded. Every symbol is sensed in some kind of a code, and the child should be able to perceive as well as to decipher the code. Next, the messages received should be combined with material already present in the memory storage. Furthermore, certain mental operations should be performed on these materials. Some of these operations are performed automatically, but much of it requires thinking and evaluation, which could be labeled "integration." The products of these operations must then be put into a code in order to be understandable to the receiver of the newly generated message.

On the basis of this model, it is possible to evaluate some aspects of language problems. As said before, visual as well as auditory messages must be decoded. Thus, it is logical to investigate whether auditory decoding can be done by the child. In other words: how well does the child understand spoken language? Next, the decoding of visual symbols must be investigated. This decoding involves not just words, but also letters, pictures, and so on, including the meaning of these symbols. Then comes the matter of association. Can the child associate elements of spoken language and respond orally with the right answer? The same question may be asked for visual association. For instance, if a picture of a shoe is shown (without saying a word) and then a picture of four objects is shown, one of which is a sock, can the child associate the two items as going together?

The next problem is encoding. Can the child express himself by gestures concerning objects which he sees and holds, without using words? Can the child express himself in words without such objects? The use of the structure of the language must be investigated also. For instance, in saying "I see the tree," there is a definite order of words, an automatic sequence. Does the child have mastery of the grammatical rules which the English language utilizes automatically in oral expression? Is the memory for such sequences present? Then, too, the visual motor sequence must be investigated, because reading depends on series of sequences. These kinds of evaluations are very important, because the teacher learns where the weakness is and what can be tried to effect improvement.

Another important point was brought up by Frierson.[10] Earlier, something was said about motivation and about the stimulus value of other children and of teachers. But what about the reading material itself? What is of interest to gifted low achievers of low socio-economic groups? Frierson's research provided some answers. Gifted children of low socio-economic status differed from those of higher socio-economic status in their preferences for reading materials. The first group preferred to read comics, particularly those with a hero-figure who meets with many adventures. The gifted of higher socio-economic families read magazines with more educational content. If comics are one's only interest, then, by all means, one should utilize them.

Another difference was the preference of the lower socio-economic gifted for competitive team sports rather than individual sports. Again, a great deal of listening material as well as reading material about team sports could be found. Even more enlightening were his comparisons of lower socio-economic gifted and lower socio-economic average children. The lower-class gifted had the advantage of being likely to play a musical instrument, reading the news section of the daily paper more often, making up more games to play, and preferring to read "classic" or "true" comic books.

A number of important points were made by Lorene Love Art.[11] In discussing the problems of the underachiever, she had the following six pieces of advice for teachers:

> First, one must find out whether language is, for this child, a desirable form of communication. Even the sternest and most austere Pilgrim father had this warm and sagacious diction: "My book and heart must never part."
>
> Second, the reading literature itself must appeal to the pupil. Somehow, we must convert much of today's textbook tedium into verbal treasure.

[10] Edward C. Frierson, "Upper and Lower Status Gifted Children: A Study of Differences," *Exceptional Children,* XXXII (Oct., 1965), 83-90.

[11] Lorene Love Art, "Reading Difficulties—A Contributing Factor to Underachievement and Failure in School," *Exceptional Children,* XXVIII (May, 1962), 489-492.

Third, children with reading problems must have "honest" teachers; that is, teachers who help children face their problems squarely and analytically. Only then can they overcome their difficulties.

Fourth, intensive reading experimentation should take place. Since materials available are not necessarily geared to the interest level of a young boy or girl, teachers need to learn what things do arouse their curiosity and do sustain their learning excitement.

Fifth, although emphasis on remedial reading programs must continue, there is a real need for greater emphasis on reading practice throughout the school experience. One ounce of prevention is better than pounds of remediation.

Sixth, less stress should be put on time—on *when* a child should learn to read. We profess individual differences, but we stress uniformity and conformity. In reading, as in other things, we need time for wonder, time for exploration, time for personal involvement.

In conclusion and in agreement with these six suggestions, research as well as experience has demonstrated that the greatest single force in the classroom is a teacher's personal enthusiasm.

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The purpose of this publication is to provide encouragement for faculty research and to make available results of such activity.

The *Review*, published annually, accepts original scholarly work and creative writing presented on the authority of the author. West Georgia College assumes no responsibility for contributors' views. The style guide is Kate L. Turabian, *A Manual for Writers.* Although the *Review* is primarily a medium for the faculty of West Georgia College, other sources are invited.

An annual bibliography includes doctoral dissertations, recitals, and art objects. Theses and articles in progress or accepted are not listed. The annual bibliography includes comprehensive listings for those who are being cited for the first time. The ultimate purpose of this inventory, which appears as the first number in any year, is to record accomplishments and encourage further research leading to publication.

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INTERNATIONAL EDUCATION— WHO NEEDS IT?

BY EUGENE R. HUCK*

At a time when demonstrations are in vogue and when the youth of America are attempting to find a cause to champion, there is one available which is getting more and more attention. When so many demonstrations tend to be *against* something such as poverty, pollution, prosperity, and parents there is a quiet *positive* cause which is gaining adherents here at West Georgia College and elsewhere in the United States. It is a cause to which the generation gap does not apply and about which those of us "over thirty" do not have to be defensive. It is a cause that can unite parents and students and does not discriminate by age, sex, race or station in life. It is one which, on the West Georgia College campus, has the combined support of students, faculty, administration and alumni. It works actively to draw together town and gown and has the support of local businessmen, churches and industry. In short, this quiet humanizing and worthwhile cause is international education.

Simply defined international education is any study and/or experience which gives somebody more information, and hence insight, into the culture, life, and beliefs of another nation. It is a two-way street between countries. It allows parents to vicariously enjoy the experiences of their sons and daughters and thus provides two educations for the price of one. For purpose of clarification let us pose three questions. The first is why should West Georgia College, or any medium-sized college, get involved in international education? Second, what has the college community done in this area? And third, what can be done in the future?

This year, 1970, has been designated as International Education Year.[1] With the Atlanta Airport virtually a hub of international travel,

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[1] By the United Nations Educational, Scientific, and Cultural Organization, to encourage extra-national projects. For information on most any project dealing with international education write the Information Services Desk of Education and World Affiars, 522 Fifth Avenue, New York, N.Y. 10036. This agency has a new clearing-house service for most available literature on international education.

the West Georgia area is only four hours from Mexico City and one could have breakfast at home while anticipating supper in Paris or Rome. This does show that it is quicker to get "internationalized" than it is to travel from central or southern Georgia to Carrollton, Georgia.

The strength of a college degree depends in large part on the extent to which its institution's reputation is known. West Georgia College is able to spread its name and fame by participating in internationalism. Thus anything that can be done along this line is of major importance in support of international education.

Another reason why a college should internationalize is that many students seek jobs in industry and commerce which have international operations. Carrollton's Southwire is a case in point. It has activities in Brazil and the Caribbean, it has sponsored foreign engineering trainees and it operates in a world market.

International education should be stressed in that many students expand their international knowledge through government, military service, Peace Corps, or business travel. Would it not be to their advantage—and to everyone's—to have some "internationalizing" in connection with their college work *before* they leave?

Humanitarian, religious, and cultural reasons can be added as to why international education should be supported. Certainly there are many courses at college dealing with foreign lands and these are all worthwhile. Let's look, however, at some of the methods other than courses whereby this current challenge is being met in the answering of the second question "What has West Georgia College done thus far?"

The college has an International Education Committee which promotes and coordinates activities. One such program is the annual one-day Work/Study Abroad Session to which students and area public school teachers are invited. This activity, which is available to the general public as well, is a summary of existing programs of international education. Many of those explained at that meeting will be restated here for the benefit of parents. Happily the turnout of students to that last meeting was large—about 100—thus indicating a real interest. There is certainly no apathy among students on this subject.

The news of the international projects tends to get pushed to the rear pages of the campus paper to make way for more sensational items but one vital project which received prominent display was the sponsorship by the Student Government Association of student for a summer abroad. Last year student body president Mike Purvis went to Sweden and this week's paper announced that Chuck Hill will go to Switzerland this summer. All students may compete for this post which carries some financial support. The student who goes, called an Outward Ambassador,

is truly an "Inward Ambassador" in publicizing the merits of such an educational augmentation upon his return.

Another vital program which has operated for several years is the University System of Georgia's Study Abroad Program. Every year those wishing to perfect a language may attend a major German, Spanish or French University selected for its excellence. At modest cost a student may earn fifteen credit hours at West Georgia College while learning, through a home stay, the language and customs of his host country. West Georgia College had the second number abroad last year of any unit in the University System.[2]

This year of 1970 still another new project has begun which, when continued, will offer a college credit opportunity to study abroad in one's own discipline. This summer, History Professor W. Cope Goodwin will direct the work of fifteen students in Spain who could be investigating such diverse topics as Roman ruins or the impact of the American military bases in the Iberian peninsula. Weekend field trips will be an important adjunct to their project and each student will earn ten quarter hours.

An additional program of European study and visitation will also be undertaken by alumni of West Georgia College if they choose to sign on to a tour spearheaded by Alumni Director MacDonald Willis. This will be an inexpensive and pleasant way to visit foreign sites with college classmates long after one has graduated. Future plans for this program depend on the success of the initial venture.

Looking towards areas outside of Europe a most significant program in which West Georgia College plans membership is the Foreign Center Plan of the American Association of State Colleges and Universities. This is an especially attractive program in that a student may enroll at his home institution, thus qualifying for loans, scholarships, and student aid, and have all his records easily kept while receiving part of his schooling at Canada or Mexico. The instruction is in English yet a student may take the courses in the local language when he is ready. Under this program, which is new this year, centers are planned for all continents including a traveling shipboard program.[3]

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[2] West Georgia College had thirteen students under this program in 1970 and a French major received one of the two French governmental scholarships awarded to students in this program according to Dr. James Mathews, one of the program's state-wide directors.

[3] The AASCU, with its office at One DuPont Circle, Washington, D.C., 20036, announced its program and explained it in its news release of March 20, 1970.

Mexico, which can be reached in less than twenty hours by car, also is the locale of a two-month study-tour at Saltillo by Dr. Lucy Ann Neblett of Foreign Languages. One other program takes geology students on a four-week field trip to the fabulous Guanajuato mining area of Central Mexico. This trip in its second year provides college credit and is available at a desirable schedule-time in August of each year.

The faculty of West Georgia College was strengthened for the last three years by having Bolivian scholars serve full-time on leave from that country's system. Dr. Livia Barbero was sponsored here for two years by a federal Visiting Scholar Grant to share international experiences and information while Professor Gonzalo Gantier is here this year to study in the United States higher educational administration as operates at West Georgia College. Partly as an outgrowth of this our Division of Education will conduct one of the nation's five teacher's college international education seminars in October.[4]

Now the third question "What can we do in the future?" To most of our students the programs cited are known and they can and do explore the possibilities here at will. Parents and citizens, however, may not realize yet that they can be the key to the success of international educational programs. One thing that a parent can do is to understand the desire of students to break out of a provincial shell. Students' horizons today are much broader than were those of students twenty years ago and their abilities to aid in seeking solutions to momentous international problems are expanded. Students wish to act and interact, and the world is their arena. Parents can encourage realistic desires both by moral and financial aid. This is a significant way of assisting in the area of international education.

There are more modest ways. For four dollars one can have in his home each month a copy of an excellent publication of the Pan American Union publication called *Americas.* It is available in English, French, Portuguese or Spanish and provides an ideal way of brushing up or even learning one of those languages. The publication carries no advertising—only remarkable stories and fine photographs and is simply one of many admirable journals on international themes.

If one is civic-minded he can work in his community to establish the sister town or city idea. Service organizations do this regularly but

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[4] Sponsored by the American Association of Colleges of Teacher Education, the others are to be at the State University of New York at Albany, New York; Drake University, Des Moines, Iowa; the University of New Mexico, Alberquerque, New Mexico; and Chico State College, Chico, California.

there is no reason why private citizens could not do it. Mayors could visit each other and businessmen, religious leaders and private citizens could cooperate on first written exchanges and then visits. This is a good way to foster international education and all elements of a small city could get active. Bremen, Georgia used to have an interchange with Bremen, Germany. Think of the possibilities for Cairo, Georgia and Cairo, Egypt. Or possibly Vienna, Georgia and Vienna, Austria. One hopes that an interchange would not falter on pronunciation. One might be in trouble with Tallapoosa or Chickamauga but, of course, matching need not have as its first the criteria the same name. Size, industries, climates are good bases, too, but interest and enthusiasm is the first step. This sister-city concept could lead to other things.

One such possibility is the "home stay" concept. It could be worked in many ways but the idea is to have a foreign visitor in one's home for a short or long period of time. Some parents with daughters or sons to exchange to a foreign country have many possible avenues to pursue. Professor and Mrs. Collus Johnson of the West Georgia faculty currently have an arrangement working where a college-age Costa Rican girl is visiting them. Senorita Enriquetta de Ford is taking classes at West Georgia College and many of our students know her and her brother Jorge, who preceeded her here. Homestays can be of shorter duration and one's sons and daughters could get in touch with several international students here who would be delighted to spend a weekend in your home.

The local civic clubs in your community all have international programs. Many of them, such as Rotary International, offer scholarships to students to study abroad. Money thus invested pays fine dividends not only in good talks and fellowship, but it also pays off in good human relations, and that pleasant feeling of having contributed to better international understanding albeit in a modest way.

Many of these suggestions have been directed to parents since this is Parents Day. The students in the audience can also participate in many of the ways suggested as well as others. There is, for example, an International Students Club on campus which, if it is truly to be international must have United States members as well.

The challenge then is clear. Parents and students, indeed, faculty and staff can and should participate. There are, I am sure, many programs or projects that you each could devise to support international education. In conclusion, in the manner of Wally Schirra talking about our nation's railroads, I wish to respond to the question "International Education—Who Needs It?" The response seems obvious—we all do.

HOW TO GET THE MOST OUT OF YOUR LIFE INSURANCE DOLLAR

BY J. LINCOLN DEVILLIER*

Since buying life insurance protection is a major expenditure, cost comparisons are important and should be relatively easy to make. Unfortunately, this is not the case if the cost comparisons are to be meaningful. Attempts to study life insurance rates have met resistance from life insurance companies, especially some of the larger ones, who refused to cooperate in furnishing data.[1] Perhaps this resistance results from the extreme competition in the life insurance industry which does not wish to divulge information to competitors. Whatever the cause, one critic charged that

> ...most buyers and many sellers of life insurance have been misled. They know little or nothing about the principles involved or available alternatives. ...Over the years the companies have done little or nothing to educate or inform the public and their salesmen about mortality, interest, and expense. On the contrary, much of the sales literature and many of the sales presentations seem to be based on the idea that "if you can't sell them, confuse them."[2]

Many popular fallacies concerning life insurance persist. Some of these mistaken beliefs are harmless in themselves, but the results of holding such beliefs can be tragic if the insured compromises family protection for a "cash value" return at some future date. For example, a young man of 22 with only $100 to spend for insurance can buy any one of the following coverages: $20,000 of term; $7,100 of straight life;

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[1] *The Consumers Union Report on Life Insurance: A Guide to Planning & Buying the Protection You Need,* Consumers Union, Mount Vernon, New York, 1967, pp. 9-10. The material is based on a three-part series generally titled "How to Buy Life Insurance" which appeared in the Jan., Feb., and Mar., 1967, issues of *Consumer Reports.*

[2] William B. Rudd, in a paper presented to the Placer County Medical Society, Mar. 15, 1965 entitled "The Tail Wags the Dog." Mr. Rudd is a Chartered Life Underwriter (CLU), Chartered Property Casualty Underwriter (CPCU), and a Registered Investment Adviser and is actively engaged in the insurance and investment business in Sacramento, California.

$5,800 of family income; or $2,200 of 20-year endowment.[3] It is quite obvious that, in the event of premature death, his dependents would be better off had he purchased term insurance with the higher death benefits rather than one of the other forms of insurance.[4]

The purpose of this paper is to analyze selected life insurance alternative with special emphasis on the group life insurance program at West Georgia College. The group plan is a form of term insurance that does not build up any cash value, but does provide considerable economic protection for a very small premium while the insured is employed at the college. Should a person covered under the group plan leave employment at West Georgia College, the group life insurance can then be replaced with individual life insurance without medical examination. Three common fallacies that will be explored in relation to the analysis of the group life insurance plan at West Georgia College are the following:

> "I do not like this group life insurance because it does not build up a cash value."
>
> "My 'permanent' life insurance does not cost me anything anymore because the annual increase in cash value plus dividends exceed my annual premium."
>
> "I do not like term insurance because is costs more in later years."

Tables I and II compare the relative merits of investing fixed sums in whole-life insurance policies[5] with the same results that could be obtained by investing similar sums in group life insurance (with face values equal to the whole life policies) and placing the premium differences in savings at five per cent compounded annually. In both comparisons, the results favor the latter alternative.

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[3] Jerome B. Cohen, *Decade of Decision,* Institute of Life Insurance, New York, 1969, p. 29. Free from the Educational Division, Institute of Life Insurance, 277 Park Avenue, New York, N. Y. 10017.

[4] *Term insurance* contracts are issued for a specified number of years and do not usually contain any savings element. Usually these contracts are *renewable* up to a specified age without further medical examination. These contracts may also be *convertible* into another form of coverage, whole life, for example.

[5] *Whole (or straight) life insurance* contracts include a savings element and may be kept in force for as long as is desired or until the contract expires, which is never past age 100. Premiums are usually payable as long as the insured lives.

TABLE I.

Comparison of Investment in Whole Life Insurance Policy with Investment in West Georgia College Group Life Insurance and Placement of the Premium Difference in Savings at Five Per Cent Compounded Annually. (Comparison assumes that insured is male, age 30, and has $25,000 insurance.

	Whole Life Insurance Policy			Group Life Plus Placement of Premium Difference in Savings			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Policy Year	Cumulative Premiums*	Guaranteed Cash Value	Total Estate	Cumulative Premiums**	Premium Difference to be Compounded at 5% †	Total Estate	Difference in cash Favoring Group Plan and Savings (6 minus 3)
1st	$ 405.50	$ 0.00	$25,000.00	$ 156.00	$ 249.50	$25,249.50	+ $ 249.50
2nd	811.00	0.00	25,000.00	312.00	511.47	25,511.47	+ 511.47
3rd	1,216.50	310.00	25,000.00	468.00	786.55	27,786.55	+ 476.55
4th	1,622.00	680.50	25,000.00	624.00	1,075.35	26,075.35	+ 394.85
5th	2,027.50	1,061.00	25,000.00	780.00	1,378.64	26,378.64	+ 317.64
10th	4,055.00	3,100.00	25,000.00	1,560.00	3,137.96	28,137.96	+ 37.96
20th	8,110.00	7,367.75	25,000.00	3,120.00	8,249.94	33,249.94	+ 882.19
30th	12,165.00	11,679.75	25,000.00	4,680.00	16,576.48	41,576.48	+ 4,896.73
35th	14,192.50	13,792.00	25,000.00	5,460.00	22,534.84	47,534.84	+ 8,742.84

* Annual premium of $405.50 is taken from the rate book of an insurance company operating in Georgia.

** Annual premium of $156.00 is computed from rates given on page 12 of "Your Group Insurance Plan, West Georgia College."

† Premium difference is $249.50 per year ($405.50 cost of Whole Life minus $156 cost of Group Life).

TABLE II.

Comparison of Investment in Whole Life Insurance Policy with Investment in West Georgia College Group Life Insurance and Placement of the Premium Difference in Savings at Five Per Cent Compounded Annually. (Comparison assumes that insured is male, age 50, and has $35,000 insurance.)

	Whole Life Insurance Policy			Group Life Plus Placement of Premium Difference in Savings			
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Policy Year	Cumulative Premiums*	Guaranteed Cash Value	Total Estate	Cumulative Premiums**	Premium Difference Compounded at 5% †	Total Estate	Difference Favoring Group Plan and Savings (6 minus 3)
1st	$ 1,261.75	$ 0.00	$35,000.00	$ 258.00	$ 1,003.75	$36,003.75	+ $1,003.75
2nd	2,523.50	360.15	35,000.00	516.00	2,057.68	37,057.68	+ 1,697.53
3rd	3,785.25	1,289.05	35,000.00	774.00	3,163.82	38,163.82	+ 1,874.77
4th	5,047.00	2,223.90	35,000.00	1,032.00	4,326.16	39,326.16	+ 2,102.26
5th	6,308.75	3,164.00	35,000.00	1,290.00	5,540.70	40,540.70	+ 2,376.70
10th	12,617.50	7,907.20	35,000.00	2,580.00	12,617.13	47,617.13	+ 4,709.93
15th	18,926.25	12,386.50	35,000.00	3,870.00	21,650.88	56,650.88	+ 9,264.38

* Annual premium of $1,261.75 is taken from the rate book of an insurance company operating in Georgia.

** Annual premium of $258.00 is computed from rates given on page 12 of "Your Group Insurance Plan, West Georgia College."

† Premium difference is $1,003.75 per year ($1,261.75 cost of Whole Life minus $258.00 cost of Group Life).

In Table I, it is assumed that the insured is a male, age 30, and has $25,000 of insurance. The annual premium for the whole-life policy is $404.50; for the same coverage under group insurance, the premium is $156.00. The premium difference of $249.50 is placed in savings at 5 per cent. As can be seen in Column 3 of the table, the guaranteed cash value of the whole-life policy is nil for the first two years; at the same time, the premium differences under the group plan (Column 6) amount to $511.47. One major difference which is not brought out in many so-called comparisons of term versus other forms of life insurance is the actual total estate buildup under the two programs. Under the whole-life program illustrated, the total estate never exceeds the face amount of the policy, $25,000. A program combining group life and investment of the difference always results in a total eatate that is more than the face amount of the policy. The total estate includes the face amount of the policy ($25,000 in this case) plus the savings shown in Column 6. At the end of the 35th year, when the insured is 65 years of age, his total savings amount to $22,534.84 as compared to the cash value build-up of $13,792.00 in the whole-life policy. It is quite evident that as an investment medium the whole-life policy in this illustration is far inferior to the results obtainable under the college group-life plan.

In Table II, it is assumed that the insured is a male, age 50, and has $35,000 of insurance. The annual premium for the whole-life policy is $1,261.75. The same $35,000 of coverage is obtainable under the college group plan for $258, a difference of $1,003.75. Again, the cash value of the whole-life policy is nil for the first year and only $360.15 at the end of the second year. At the end of the second year, the premium differences (Column 6) now amount to $2,057.68. At the end of the 15th year, when the insured is 65 years of age, the annual premium differences of $1,003.75 (compounded at 5 per cent) amount to $21,650.88, whereas at the end of the 15th year, the cash value of the whole-life policy amounts to only $12,386.50. The cash difference of $9,264.38 favors participation in the group plan and investment of the premium differences compounded at 5 per cent. Again, the total estate under the two plans must be taken into consideration: The total estate under the whole-life policy never exceeds the face value of $35,000, whereas the total estate under the group life plus investment plan amounts to $56,650.88.

From the cost comparisons in Tables I and II, it is clearly evident that the individual who uses a "permanent" form of insurance as a medium for accumulating savings is getting a relatively low return on his investment. West Georgia College employees can accumulate a larger "cash value" by using the group life insurance program for insurance needs and placing the difference in a savings account than they

could by buying some form of expensive insurance coverage that builds up a cash value in the policy itself. For those persons who profess to being unable to save unless involved in some form of semi-compulsion plan—a cash value life insurance program, for example—the tax-sheltered annuity plan at West Georgia College may be the answer. The current rate of interest on savings in 5.25 per cent, a bit more than that used in this paper.

A second popular fallacy is that "permanent" life insurance does not cost anything if the annual increase in cash value plus dividends exceeds annual premium. The policyholder who accepts this reasoning is probably overlooking "opportunity cost," the alternative that is being sacrificed. If the policyholder realizes that this cash value is actually his own money which is actually on loan at a very low rate of interest to the insurance company, he might have second thoughts about this "free" or "no-cost" insurance. Each case must be analyzed individually; however, the following analysis made of a case in 1969 may help clarify.

The insured, age 53 in 1969, had purchased a $10,000 life-paid-up-at-65 policy in 1950, with premiums of $302 per year. By 1969, the policy had a guaranteed cash value of $4,385.50. The actual insurance coverage, therefore, was only $5,614.50 ($10,000 face amount minus $4,385.50 cash value=$5,614.50). The "dividend" in 1969 was $150; the increase in cash value, if the policy were held another year, would be $260.00. The insured, still insurable, decided to surrender the policy for its cash value and buy term insurance instead. The following analysis convinced him that this step was advisable:

a. Gross income to the insurance company:	
Annual premium	$ 302.00
Interest earned on cash value (assumes 6 per cent of $4,385.00)	263.13
Total income to the company	$ 565.13
b. Non-insurance benefits to policyholder:	
Current dividend	$ 150.00
Increase in cash value	260.00
Total non-insurance benefits	$ 410.00
c. Net cost of insurance protection ($565.13 minus $410.00)	$ 155.13
d. Amount of actual insurance protection ($10,000 minus $4,385.50)	$5,614.50
e. Cost of insurance per $1,000 ($155.13 divided by 5.6145)	$ 27.65

The policyholder bought $6,000 of term insurance through a military association for an annual premium of $63.72, which amounts to $10.62 per $1,000. The $4,385.50 cash value of the surrendered policy was invested in a government-agency bond at 8 per cent. His actual savings in the first year was $287.12, computed as follows:

Interest earned on cash value ($4,385.50 x 8 per cent)	$ 350.84
Less cost of insurance to keep estate at about $10,000 level (6 x $10.62)	63.72
Net savings for first year	$ 287.12

It is quite obvious from the above analysis that the fallacy of "free" or "no-cost" insurance may often be an expensive illusion.

The third popular fallacy mentioned—"I do not like term insurance because it costs more in later years"—is also easily shown to be erroneous. Actually, the "real" cost in many cases is less in later years when the time value of money is taken into consideration. It is unrealistic to say that a dollar received one year from now is the same value as a dollar received today. This eqaulity would be true only if one assumes a zero interest rate, an unrealistic assumption. The following compares the cost of premiums over a period of years of a $10,000 five-year, renewable and convertible term policy. A 5 per cent interest rate is assumed and the insured is a 22 year old male. (Premium costs are based on figures given by a major national insurance company.)

Policy Year	Age	Premium	Present Value of Premium Discounted at 5 Per Cent
1	22	$ 45.04	$ 45.04
6	27	47.15	36.94
11	32	51.82	31.81
16	37	61.38	29.53
21	42	74.73	28.16
26	47	107.20	31.66

Obviously, the "real" cost of future premiums is actually less than the current cost. Rather than costing more later, the term insurance premiums listed here cost less when the time value of money is considered. Stated another way, $31.66 (the present value of $107.20 discounted at 5 per cent for 25 years) placed in savings and compounded at 5 per cent for 25 years will amount to $107.20, the premium at the beginning of the 26th year. This $31.66 is $13.38 less than the current premium of $45.04, so close analysis reveals that the argument that term insurance premiums cost more later is without merit.

These analyses of popular fallacies reveal that there is considerable truth in two basic "laws" of economics: (1) There is no such thing as a free lunch; and (2) most of the iceberg is under the water. Cash-value life insurance is purchased at a relatively high cost. This high cost may be a relatively harmless low return on investment should the insured live to collect the cash value. On the other hand, should the insured *not* live, the high cost may be tragic for survivors who must get along on reduced income because the insured was sold a low-return investment rather than adequate life insurance coverage. And when the holder of a high-priced insurance policy begins to think that he now has "free" insurance, it is time to take a look beneath the surface for hidden costs.

The low-cost, group life insurance program at West Georgia College is one of the more attractive fringe benefits of employment. Considerable coverage can be obtained at "real" low cost.

HIGHER EDUCATION AND THE CRISIS IN AMERICAN CIVILIZATION

BY VIRGINIA MEEHAN*

It is almost a cliche to say that American civilization has reached a crisis, but it has apparently not become quite so clear to everyone that the conflict has been brought to the only place where it has any chance of being successfully resolved—the college campus. This fall (1969) most Americans were quietly thankful for the relatively "cool" summer we lived through; what they failed to see is that one reason the cities have been relatively peaceful is that, as Herbert Gold wrote recently,[1] the universities "are where the action is" now. The rootlessness of Americans in the last two and a half decades has caused college students to attach to the college the loyalties formerly given to family, home, and community. The rebellion which has in the recent past been directed at parents and community has now been redirected at the college. Colleges can meet the challenge and prove themselves worthy of loyalty, or they can avoid the challenge and become the hotbeds of revolution that South American and Czarist colleges have been. Only through training intelligence, in part through revealing the continuous dialectic which has provided in the arts, philosophy, and theology the answers to eternal questions, only thus can a college overcome revolution, apathy, and single-mindedness, and only thus can our nation approach a solution to its critical problems.

To many American it has appeared that our colleges have become "rebel encampments, forums of political debate, and media for the distribution of pamphlets," when their first function is to train intelligence and preserve cultural standards."[2] However, colleges will not be able to perform those functions until teachers and administrators recognize the reason for the malfunctioning and change directions in order to cure it.

At the beginning of the 1960's the direction in which higher education had to go seemed quite clear; Sputnik had shown the way. The universities committed themselves to pursuing scientific and technological ends. Carnegie Tech, for example, developed a graduate program

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[1] *New York Times,* "Book Review Section," Oct. 19, 1969, p. 40.

[2] John Aldridge, *Harper's,* Oct. and Nov., 1969.

in computer training in which the faculty out-numbered the students. The National Science Foundation has spent millions on scholarships and fellowships. Yet, in 1969, the final report of the National Commission on the Causes and Prevention of Violence proves that higher education has failed the United States. Mr. Milton Eisenhower, President Emeritus of the Johns Hopkins University and Chairman of the National Commission on Violence said in his final report to President Nixon that the most serious threat to the security of our nation today is internal. He did not deny that serious external dangers exist, but, he reported:

> ...the graver threats are internal: haphazard urbanization, disfiguring of the environment, unprecedented interdependence, the dislocation of human identity and motivation created by an affluent society—all resulting in a rising tide of individual and group violence.[3]

One of the few places equipped to deal with problems of ecology, psychology, values, and ethics Mr. Eisenhower's report thus delineated is, of course, the university, and one reason campuses have been beset by demonstrators, debaters, and sometimes-violent rebels is that the youth of America know that colleges have failed to equip their students to solve the nation's problems.

That is not to say, of course, that the rebels themselves recognize the specific problems noted by Mr. Eisenhower. Students cannot always give even general reasons for their dissatisfaction; usually they only assert—vaguely or violently—that they don't like regimentation—that is, fifty-minute classes, five-hour credit courses, being known by numbers instead of names.

However, the relationship between the specific problems Mr. Eisenhower lists and the vague complaints of the students is clear: numbers, identity, "dislocation" of motivation are chief parts of the problems of the city and of the college campus. We have, in fact, on the campus a microcosm which reflects in miniature the macrocosm—the urbanized United States. We have also on the campus the materials by which to achieve peace in both micro- and macrocosm.

It would, of course, be impossible to list here all the causes—historical and psychological—of student rebellion or to note the specific courses which would solve the problems of student rebellion and urban violence. Nevertheless, it is possible to isolate a few of the immediate causes of student dissatisfaction and thus to recognize that a beginning to the solution of the problems of campus and country can be made

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[3] Reported by James Reston, *Atlanta Constitution,* Dec. 16, 1969.

through changing the direction of higher education in the 70s by emphasizing the liberal arts and sciences and de-emphasizing specialist courses in, for example, business and education.

In order to analyze causes of student unrest, one must first be aware of the reasons students enter college. They enroll for many reasons—some because their daddies couldn't go themselves but think their children's lives will be enriched if they do, others because they don't want to be drafted, others because they do want to get married, many because our society has made a college degree necessary equipment for anyone who wishes to be "successful." The students who enroll in college for such practically expedient reasons as these, along with those other young men and women who enroll for the love of learning or because they intend to enter one of the professions, divide themselves into various groups, satisfied and dissatisfied—the hippies, the activists, the Black students, the apathetic, and those who accept what colleges offer in order to achieve goals they have set themselves.

One of the most easily distinguished groups is, of course, the hippies. In the past French kings and a few English barons were able, without must effort on their own part, to live lives of ease in silken or filthy quarters, as their tastes dictated; but our highly productive society has produced the first middle-class group able to enjoy themselves in like manner. The hippies live as they will, with bills paid in most cases by their parents, contributing nothing to their civilization, frequently because they comprehend nothing of it except that they don't like it. But many hippies are most intelligent and are quite capable, as the French kings and English barons were, of contributing to our culture by appreciating and accumulating, if not producing, its works of art. Unfortunately, the hippies are the least acquisitive or productive members of our society; they reject their parents' standards and develop only the most negative of their own, and they can afford to do so, because the materialism which has effectively guided their parents' lives has enabled the parents to accumulate enough worldly goods so that their children have never missed anything—steaks, John Romaine handbags, alligator belts, or Fourteenth Street pads. The hippies attend college because that is the price exacted by the draft board or their parents, but they reject the values and ethical standards of college faculty as well as of their parents.

All too often they reject what the colleges offer because their schooling has not taught them the joy of intellectual competition; it has been focused on mechanical repetition of standardized formulas, and too many colleges carry on the same type of teaching. Despite the fact that their parents' success would seem, genetically, at least, to

ensure the capability of the hippies, they have settled into their comfortable, conformist ruts, pleased with their artificial means of achieving Nirvana, unwilling, perhaps because unknowing, to employ creative imagination in achieving self-fulfillment as long as the marijuana works.

Colleges, no more than cities, cannot beat marijuana by repression, but college teachers might be able to do so by giving young people an opportunity to develop positive standards of their own, by giving them a glimpse of the identity of human existence, by showing them in the metaphors of Plato, Dante, Shakespeare, or Yeats that men have always sought and frequently found—at least for their moments of time—a truthful and meaningful answer to the riddle of their existence. It has always been the artists' and philosophers' function to seek answers to the eternal questions and to help solve immediate problems; it has been and should continue to be the teacher's function to lay before his students the artifacts which propose the answers and to help his students comprehend the relevance of artifact and answer to their own questions and their society's problems. Unfortunately, during the last two decades, too much faculty time has been devoted to teaching students how to make a living, rather than how to make a life, so that we have now reached a point at which our national security is more endangered from within than without. The hippies, of course, are scarcely an active danger; they "drop-out." Their rejection of the standards of their parents and their teachers has been peaceful, on the whole; their questioning of the values and ethics which have guided colleges has been more often implicit than explicit.

There is, however, another group whose questioning is not only explicit but is accompanied by physical expression of their doubt of the colleges' relevance. These students have paraded, demonstrated, locked up deans and college presidents; they have demanded not only that colleges do away with curfews for women but also that they make their curricula more relevant to students' needs. Too often the faculty has said, as Marie Antoinette did, "Let them eat cake," answering student demands as inarticulately and negatively as the students have posed them; faculties, if they have not always condemned demonstrations, have too often provided more of the same kind of irrelevance students are protesting against.

College teachers are, in fact, stumbling blindly around trying to decide what is "more relevant"; from the departments which enroll large numbers of students come answers that the others sometimes accept, simply because the departments do enroll such large numbers of students. One of the largest departments, in numbers of students, has in the past made such suggestions as that the English department

teach Business English or that they themselves add another accounting course; to the latter suggestion teachers might well ask why, for accounting in most large firms, as at most colleges, is done by computers. Conceivably, the answer might be that one needs an understanding of debits and credits in order to program a computer, but such an understanding would seem a reasonable—or reasoned—extension of basic math, just as business English seems a reasonable application of a basic composition course. Should we then have more courses in computer programming to fill up the 190 hours needed to graduate? but what happens when a new computer is developed? do we re-design the course? and what happens to the student who took the course in his junior year and meets the new computer only after graduation? obviously, he goes to graduate school; then what if some genius at Georgia Tech designs a new computer while he is in graduate school? simple—our graduate student goes on for his Ph.D., an automatic guarantee of excellence. Perhaps, if he had taken his bachelor's degree in the liberal arts and trained his intelligence, all those hours of specialized training could be replaced by a few on-the-job training hours or a few hours at an IBM or Remington Rand computer school.

Fortunately, schools of business administration are beginning to recognize the fault in proliferating specialized courses, and they are beginning to revamp their programs to provide more general knowledge and less specific training. In part, higher education is changing directions.

A second large, influential college department is the school of education, and certainly, to pursue excellence in college one needs an excellent body of high school and elementary teachers. Obviously, to produce such a body in an atmosphere relevant to the education major's or minor's needs, one must observe where the current high school product is lacking: math? fine, say the educationists, let's have a course in teaching math in high school; reading? well, we can design a course in teaching students how to read; history? that's easy too; let's have a course in teaching world history to the junior high school student. We'll fill those 190 hours nicely.

It has on occasion seemed to me that this is the way in which education programs are arrived at; it seems to be inconceivable to teachers of teachers that teachers themselves know how to read critically and analytically; that teachers should know the relationship of the history of the past to the achievements or failures of the present; that teachers should know that new maths are frequently needed to solve new kinds of quantitative problems. No doubt I exaggerate; I must admit that faculties in schools of education speak of their concern about the

problems of our current generation of college students. Like all college teachers, teachers in the education department cannot fail to recognize that their graduates are not themselves providing high-school graduates capable of doing college work. Schools of education are seeking new approaches to the education of teachers. I would suggest that courses which teach content rather than methods might be the relevant courses the activists seek and that what is needed is a persuasive teacher who has himself been taught the relevance of what he teaches and who can demonstrate this relevance to bewildered youngsters. This might be a way to avoid rebellion and give the active minds of the potentially rebellious material with which they can attack the specific problems of our country—urbanization, pollution, interdependence.

One student group which is, I believe, attempting to force colleges to teach material pertinent to the world outside the campus is the Black student group. They recognize, perhaps better than some self-named humanists, that one of the ways to achieve understanding of a distinctive group is to study its culture and history. Black students are therefore demanding courses in Afro-American literature and history so that not only they themselves but also their white compatriots can understand this separate but equal segment of American society, and so that the problems of one major factor in the crisis of our civilization may be solved. The proposals of the black students have led to the integration of Afro-American and American literature in literature courses and of Negro history into American history courses, as well as to courses exclusively dedicated to Afro-American culture and history. One direction in which education is going in the seventies is therefore clear.

The three groups which I have mentioned thus far—the blacks, the activists, and the hippies—are quite distinctive, but there are less distinctive groups as well, for whom revised educational directions are also necessary. The least obvious of these is the apathetic group; these students are willing to take—or attend classes in, I should say—any courses the faculty prescribes. If they are told they need Math 107, Fine Arts 100, and History 261 before they can claim to be educated, they'll take Math 107, Fine Arts 100 and History 261; but any teacher knows when he faces a classroom full of bodies topped by open-eyed, impersonalized, unfocused faces that he is not doing any educating. Our treatment of these students is analogous to the kind of hospitality Professor Aldridge claims most Americans extend. "The whole effect of hospitality," he says, "is to get [guests] drunk as quickly as possible so that they will soon not notice or care that they have nothing to say to one another."[4] The whole effect of teachers' treatment of the apathe-

[4] John Aldridge *Harper's,* Oct. and Nov., 1969.

tic student is to assign him so many pages to read and so many problems to work or papers to write that he will have no time to notice that he is not really learning anything. What teachers must do for him is wake him up intellectually or else convince him that what he needs is available somewhere else—in junior colleges, vocational schools, or on-the-job training. Undergraduate education is being watered down by the presence in colleges of students incapable of higher learning, and, as Emerson pointed out, we need farmers, tradesmen, and mechanics as well as preachers, statesmen, and scholars to make this democracy work.

There are other kinds of students as well as the apathetic, the hippies, the activists. There are those who love knowledge for its own sake and those preparing to enter a profession. These two groups can be considered together here, although they are distinct, because they too are willing—as are the apathetic—to take any courses the faculty prescribes, the lovers of learning because anything they learn makes them happy, the pre-professional group because they single-mindedly pursue their goal and manage to ignore the extraneous as they would a not-toc-persistent gnat. Nevertheless, college faculties cannot take the acquiescence of these students as an assent. The scholar and the statesman are most necessary to our democracy, and the current curricula turn out few scholars or statesmen.

One thing is quite clear to teachers; not only the activists and the hippies, but also the apathetic have rejected the values and ethics of the past. If nothing else, they ask, "In a day of social security and medi-medicare, the pill and penicillin, who needs the Ten Commandments?" And we have no acceptable answer for them.

Indeed, the very fact that the president had to appoint a commission to investigate violence proves that something is lacking in our ethical and value systems. What is more, it seems obvious that one of the chief reasons the crisis which American civilization faces has developed is our materialistic prepossession. We have become the greatest producers in history, capable not only of producing the greatest number of cars and tin cans for the greatest number of people, but also producing the greatest number of leisure hours for the greatest number of people unable to enjoy them.

Civilizations and colleges have faced crises in the past, but the college, the microcosm, at least, has never, since its development in the Middle Ages, faced one such as it and all citizens of America face today. Only wisdon can solve it.

The way to achieve wisdom is to focus on intellectual training; young men and women—the only ones who can solve the crisis—must be exposed to the dialectic of the past. Although men and women can, of course, only find ethics and values and achieve wisdom by themselves, perhaps in the dialectic of the past, the continuous dialogue in which artist and philosopher and theologian have engaged, in this dialectic which brought forth new ideas and ideals capable of meeting the demands of every age and of every kind of civilization, in this body of art, philosophy, and theology, young Americans can find the models by which they can achieve, or form, or argue their way into values and ethics which will serve them and enable them to live the intellectually fruitful lives their healthy bodies and our economic system can support.

We must reject the increasing vocational specialization of the last two decades, specialization which only prepared us to make more things and earn more money; for making more things and earning more money had led to rebellion and apathy—to Berkeley, Columbia, Fourteenth Street, and Piedmont Park, and to the problems set forth in Mr. Eisenhower's report to the President. The liberal arts, on the other hand, have led to the ideals at least partly achieved in ancient Athens, in modern Geneva, in UNESCO; the liberal arts have also led to Atlanta's Art Center and New York's Metropolitan Museum of Art, to the fruitful lives lived by Socrates and Aristotle, William and Henry James, Thomas Jefferson and William Shakespeare; and they can lead—if given the chance—to further civilized lives and a peaceful America.

FINANCIAL ASSISTANCE TO LOW-INCOME COUNTRIES

BY ROBERT P. VICHAS*

In discussing the purpose of foreign aid, Senator William Fulbright said that those issues which have any direct bearing on the problem of economic development in underdeveloped countries is "what foreign aid is supposed to be about."[1] Foreign aid can be defined to include private direct investment and commercial trade. Use of the broader term—financial assistance—may be appropriate to include both official transfers and private investment. Aid that directly involves our tax dollars is a relatively small amount of our total national budget and net private transfers of funds involve an even smaller sum.

Regardless of the amount, any net outflow of dollars involves a sacrifice on the part of U. S. citizens not because of the cost of printing little of paper called dollars but because of the sacrifice of giving up some of our resources to others. The real cost consists of those goods and services which we permanently surrender, involuntarily, through that portion of our income which has been "socialized" i.e., direct confiscation of purchasing power by means of taxation. The real cost is measured in many ways according to what each individual is forced to give up—a summer education trip to Europe, early retirement, a child, other charitable contributions, and so on. In spite of the rather small flow of assistance to low-income countries, the sacrifice involved keeps it a live issue.

In considering whether there is really a need for aid, an old fable from the Cameroons comes to mind. It relates how God went walking together with his three sons—a white man, a black man, and a gorilla. The black man and the gorilla lost their way, and God went on walking with the white man alone.

This fable illustrates the situation of the low-income countries today. Divide the world between the whites and the nonwhites or between the north and south and the answer comes out roughly the same. Those who *have* are mostly "white" and live in the northern portion of

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[1] *The New York Times Magazine* (Mar. 21, 1965), p. 104. This paper is a condensation of a talk given on Dec. 8, 1969, to the League of Women Voters in Carrollton, Georgia.

the world, while the southern part, largely "nonwhite",[2] contains the *have-nots.*

For example, about three-fourths of the people of the world receive only one-fourth of the total amount of goods and services produced in the world. Or, to illustrate how well-of materially we are in North America, estimates indicate that roughly 7 per cent of the world enjoys 40 per cent of the final output of goods and services. India, as another example, supports a population three times the size of the United States population but per capita income in the United States is 37 times greater than per capita income in India.

Should the *haves* be alarmed? In a May 1, 1969 speech at the University of Notre Dame, Robert S. McNamara, President of the World Bank Group, pointed out that it required 1600 years for the world's population to double from 250 million of the first century A.D. Today's world population of 3½ billion will double in 35 years, and then it will increase at the rate of 1 billion every 8 years. He told his audience that, "A child born today, living into his seventies, would know a world of 15 billion. His grandson would share the planet with 60 billion."

What do these figures mean? They indicate that for incomes to be rising, the increase in production *must* exceed the population growth. Let's consider Latin America, which is relatively well-off with an average per capita income in excess of $400. Suppose that production grows at 8 per cent a year. Subtracting a 3 per cent annual growth in population leaves an actual increase in annual incomes of 5 per cent.[3]

Now further assume that this rate of increase is twice the rate of increase of incomes in the United States. Will incomes in Latin America catch up to the present U.S. level in, say, another 30 years? If the United States, now with a per capita income in excess of $3500, grows at a rate of 2½ per cent a year, then per capita income, compounded annually, will reach approximately $7000 in the year 2000. If the Latin American region grows at a rate of 5 per cent, then incomes will advance from $400 to around $1700 by the year 2000. Latin America is

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[2] Although these terms are not completely accurate as races are defined, they do represent an important viewpoint. For example, an Indian, who is dark in complexion, is still of the white race, but most Americans do not accept individuals from these areas as "white".

[3] A few Latin American countries have actually achieved this high growth rate at times, but for most countries incomes have grown something along the magnitude of 2 or 3 per cent.

probably 5 to 8 times better off than the nearly 2 billion people in south and southeast Asia!

If financial assistance is the proper means to accelerate economic growth in the low-income countries, then perhaps the case for increased assistance can be argued on humanitarian terms alone. The survival alarm (our survival, that is) would probably bring quick action. Even if we agree to support a growing world population, assuming that we can, the suicide rate must certainly climb as crowding conditions increase interpersonal tensions. Our obligations, real or imagined, would certainly multiply without ever dealing with the problem itself.

Let us try to figure what the low-income countries want. The Bible reads, "You shall accept no gift; for the gift blinds the wise, and perverts the words of the righteous."[4] It is doubtful that politicians in low-income countries are very much concerned about being either blinded or perverted; most likely they prefer even more of the aid treatment.

At the first United Nations Conference on Trade and Development (UNCTAD) in Geneva in 1964, headed by Raul Prebisch,[5] a resolution was adopted by 77 low-income countries which recommended that the industrially advanced countries (the center) contribute one per cent of their national income for development assistance to the economically backward countries (the periphery). The 1 per cent figure includes both public and private capital.

In the second UNCTAD conference held in New Delhi, India, in 1968, the basis of the assistance target was changed from 1 per cent of national income to 1 per cent of Gross National Product—about a 25 per cent increase.[6]

[4] Exodus 23:8.

[5] In 1964, the United Nations Conference on Trade and Development was attended by 2,000 delegates, representing 119 countries, and lasted for almost three months. The central purpose was to consider ways of bridging the gap between what the less developed countries will need in foreign exchange to finance their import requirements for development and what they are likely to earn from the exports of goods and services. Dr. Raul Prebisch, the Argentine economist, championed the cause of the less-developed countries and also served as Secretary-General at the conference. He estimated that by 1970 this gap in foreign exchange would reach $20 billion, $10 billion of which would probably be supplied by foreign aid. In Mar., 1969, Manuel Perez Guerrero, of Venezuela, became Secretary-General.

[6] Gross National Product (GNP) represents the total value of final goods and services produced in a country during some period of time. National income nets out depreciation on capital and excludes indirect taxes such as excise and sales taxes.

The figure was derived on the basis of a 5 to 6 per cent growth-rate target (not yet of population growth). Based on this target, it was then calculated that around $15 to $20 billion of capital will be needed from the industrial countries in the 1970s. This financial resource requirement corresponds roughly to 1 per cent of the gross national products of the non-communist countries.

How does the United States measure up to this request? Really, we are much closer to the 1 per cent target than is generally imagined. Our highest recent foreign aid year was 1965. Net official and private flows of financial resources to low-income countries amounted to more than $5.5 billion or 0.97 per cent of national income—that's close enough to call it 1 per cent. Since 1965, the dollar amount has increased but the percentages have fallen.[7]

During 1968, the total net flow of financial resources for development from the United States to low-income countries amounted to $5.7 billion—36 per cent was private investment and 64 per cent was official aid. About 16 per cent of the official flow was channeled through multi-lateral institutions such as the International Bank for Reconstruction and Development or the InterAmerican Development Bank. This new flow amounted to 0.79 per cent of our national income or 0.65 per cent of the gross national product for 1968.

Now even if we agree that 1 per cent of the gross national product is an acceptable target, the important question is: How much aid can the low-income countries absorb? If it's a loan, then it has to be repaid—principal plus interest. A loan implies that an efficient use of the borrowed resources should be made. The new investment, undertaken with borrowed funds, must generate sufficient new income to repay the loan plus interest; otherwise the country is worse off than before.

Assume that the borrowed funds are not channelled into non-productive activities. During the time there is a net inflow of resources

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[7] New flows of financial resources—Official and Private:

	1965	1967	1968
	(Millions of Dollars)		
Official	3,627	3,723	3,354
Private	1,893	1,842	2,071
Total Official and Private	5,520	5,565	5,676
Percentage of National Income	0.97%	0.85%	0.79%
Percentage of GNP	0.79%	0.70%	0.65%

everyone is happy—a beautiful park is constructed, city sewage disposal is improved, incomes are rising, and the capitalists are the good guys. This is not questioning the value of a placid park or sanitary sewage disposal, but when construction is completed these activities do not sustain a higher level of employment and neither do they earn nor save foreign exchange which will be needed to repay the loan when the bill collector knocks.

So what is the likely consequence? The loan has matured. Since there is no longer an increased inflow of resources, incomes in the recipient country will tend to drop off. The citizens could then paint signs and march around the foreign embassy proclaiming that it is all the fault of the capitalist pig; they shouldn't have to repay the loan but only keep what was stolen from them in an earlier era by the imperialists. Or the country might live up to its financial obligation even though it didn't utilize the funds well. Repayment in this case involves a double sacrifice. (1.) There is a loss of the increased income resulting from the loan. (2.) Although people have become accustomed to the higher standard of living, they must return to a level now below what incomes were before the inflow of the loan funds.

This simplified illustration points out a pitfall. More foreign financial resources do not necessarily result in development. High-living may be expensive in the long run if repayment of the principal plus interest is involved. For example, in India, for each dollar earned in foreign exchange, twenty cents must be earmarked for debt service payments.

According to the World Bank, the external public debt of the low-income countries increased from $10 billion in 1956 to $44 billion by mid-1967. Annual debt service grew from $800 million to $4.7 billion—including amortization payments and $1.6 billion in interest.[8]

It has been suggested that we increase the amount in unilateral transfers and that we grant loans on easier terms. Adopting this tendency is neither in the best interests of the grantor or grantee. The U.S. taxpayer is required to save (forego consumption) a part of his current income so that others can consume at a rate greater than their current earnings. If the transfer of purchasing power is in the form of a gift, then the taxpayer has permanently given up a certain number of hours of labor service which he cannot recover. Some of his efforts have been taxed away. If the transfer of funds involves repayment plus

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[8] International Bank for Reconstruction and Development, *External Medium-and-Long-Term Debt* (Dec. 4, 1967), and *Annual Report*, 1968, p. 52.

interest that is less than the market rate, then such a transfer is not truly a loan because it includes a subsidy. The transaction is partly a loan and partly an outright gift.

Does this suggest that loans which carry a full competitive rate do not involve a sacrifice? No, because a transfer of dollars results in these dollars being spent in the United States markets for the purchase of United States goods which means that fewer goods are available for domestic consumption. Loans are paid back by the reverse of this process. Foreign goods are sold in our markets for dollars and these dollars are then available to repay the loan. Suppose that the foreign suppliers do not produce anything that we want? Obviously the loan cannot be repaid. The loan, then, is nothing more than a disguised grant. The United States taxpayer continues to spend less so that others may consume more than they produce.

If we grant loans on easier terms, then we are inclined to impose our system of values on others. This puts us in a position of supervising expenditures in these countries and causes a double loss of freedom—to the taxpayer and the recipient. If we charge the competitive rate of interest, then the chance that the funds will flow into their most efficient use improves, which means that the result is not simply a freeing of domestic funds for monument-building.

This action may be harsh on our part, but individual freedom is at stake here. Where loans are considered desirable both the borrower and the lender must not overlook certain principles:

1. Character is the basis of credit.
2. Capital can be absorbed only at a certain rate. A country should not over-extend itself; the lender must assume the responsibility of correct credit analysis.
3. Capacity to repay implies that borrowing involves a pledge to repay the loan. The borrowing country must efficiently utilize funds so that it is comfortably able to repay the loan.
4. Conformable treatment of foreign investment to that accorded domestic investment under all conditions must be effectively practiced.
5. Courage on the part of the lender to extend loans for economic development free of political strings improves the debtor-creditor relationship.

A parallel problem centers on technical assistance. While capital is necessary, it is not sufficient to overcome obstacles of development where there is lack of technical assistance. Technical assistance usually

must be provided by the lender. Private capital is extremely helpful here. Transfers of private capital are usually accompanied by technical aid.

United States universities may be a major voluntary source of technical assistance. West Georgia College is now attempting to provide a two-year technical training program to a small number of Peruvian, Nicaraguan and Honduran students through the cooperation of the offices of the Institute of International Education in Atlanta and in the respective countries.

Some suggest that huge capital transfers should hasten the development of many of the low-income countries. Even if this were true, the United States has limited resources. An investment or loan abroad involves a certain present sacrifice of current consumption for an uncertain future benefit. But does foreign capital effectively promote economic development? The answer is: It depends upon how it is used.

Professor Milton Friedman points out that the pharohs raised huge sums of capital to construct the pyramids but pyramid-building did not contribute to self-sustaining growth. Modern Egypt built a steel mill. This, too, is a capital formation but it is really a drain on domestic resources. The cost of making steel in Egypt is greater than the cost of buying it elsewhere.[9]

To achieve modernization, foreign capital may be necessary but it is not an exclusive condition. The country must first demonstrate that it has developed a collective consciousness to modernize; it must learn new skills and customs; and the government must be intelligent enough to utilize its resources efficiently. It can do the latter best by letting private enterprise take the lead role in the development process. Haiti—where unemployment appears to exceed 50 per cent and per capita incomes are estimated between $50 and $70—offers an example. Foreign capital alone will most likely not produce self-sustaining growth.

In order to more justly provide financial assistance to low-income countries I would suggest three approaches:

1. A larger role for private enterprise.—This requires adjustments in our trade policies toward low-income countries. Through freer trade goods can be obtained more cheaply

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[9] Milton Friedman, "An Alternative to Aid," *Wall Street Journal* (Apr. 30, 1962), p. 14.

and domestic and international resources will be used more efficiently. The suggestion also requires the elimination of all controls on the international flow of capital.

2. Concentration on fewer countries.—Where aid, in the form of loans, technical assistance, and other forms, supplements private capital, the United States may be spreading its limited resources too thinly among too many countries. Perhaps larger efforts among fewer countries may tend to produce desired results sooner. It seems that we would do well to concentrate on countries nearer to our borders and give high priority to those which have demonstrated their friendship. However, reorganization of aid bureaucracy and improved credit analysis are necessary in the implementation of a new direction.
3. Increased export of United States technology.—This suggests a larger investment in human capital with emphasis on designing management methods and the training of technical personnel. One approach may be to transport large numbers of individuals to the United States for training as teachers and technicians, veterinarians and in various other occupations and to grant them loans and assistance on terms comparable to those available to domestic students. Work-study programs would be beneficial to give the students experience in firms in this country. United States universities should be given a larger role in providing technical assistance. In most cases, programs may be worked out that are mutually rewarding for the faculty, university, and recipients.

ABSTRACTS of MASTER'S THESES

Awarded in 1969

BOLEN, LARRY MAIN (Psychology)

AN INVESTIGATION OF THE RELATIONSHIPS BETWEEN ACADEMIC PERFORMANCE AND ATTITUDINAL CHANGES OF HIGH-RISK STUDENTS

The study investigated the interrelationship among measures of academic performance and attitudinal changes of on-trial freshman enrolled in West Georgia College during the Summer, 1968. A form of the Osgood's Semantic Differential was administered once before, and once after, the summer session to forty-three students, twenty-one being male and twenty-two female. A two x one factorial design (two sexes and one group) was employed in analyzing the data. A Multivariate Analysis of Variance was used to examine the relationships of the twenty-three criterion measures to changes in attitude. Fourteen significant correlations were found between four measures of academic performance and the attitudinal measures. Significant sex differences were noted in relation to the directional change in attitude toward the attitudinal concepts Past Education, Personal Feelings, Counseling, and School, and to the academic measures represented by the quantitative score on the Scholastic Aptitude Test and high school average. Ten significant attitudinal measures were obtained in the analysis of the total group.

The males were represented by a decreasing mean attitudinal score after undergoing college experience with negative changes in attitude toward thirteen of the seventeen attitudinal concepts. The females had nine positive attitudinal changes and six negative changes with two of the attitudinal concepts remaining stable.

BROOKS, CHARLES (History)

SPANISH INFLUENCE ON THE REIGN OF QUEEN MARY

Mary Tudor, daughter of Henry VIII and Catherine of Aragon, ruled England from 1553 to 1558. Her reign came between two Protestant monarchs: Edward VI and Elizabeth I. Mary had been brought up as a Catholic by her mother and she deeply resented her father's "divorce" from Catherine and his subsequent separation of the Church of England from Rome. Mary further resented the preference which her half brother Edward, whom she considered to be illegitimate, received when the time came for Henry's successor to be named. When, during Edward's reign, the Church of England departed radically from the Catholic Church on doctrinal matters, Mary was driven closer to her Spanish relatives.

Upon ascending the throne of England in 1553, she married Philip of Spain, son of the Holy Roman Emperor Charles V. Considering the Church of England as an alien Church, Mary set out on a course of restoring that Church to the Catholic Church. Both Philip and his father, Charles, were to be Mary's closest advisors in this task. Mary did not feel that she could trust a purely English council. The *Calendar of State Papers* reveal a tremendous amount of influence being exerted on Mary by these two monarchs, especially Philip, working through the Spanish Ambassador, Renard.

CARTER, JAMES S. (Psychology)

TRANSFER IN PERCEPTUAL LEARNING FOLLOWING STIMULUS PREDIFFERENTIATION TRAINING

The present study was designed to investigate the relationship between shape, pattern, and shape plus pattern as cues in a perceptual learning task using three puzzles.

A group of ninety subjects was tested. Subgroups of thirty students from the tenth grade of Marietta, Georgia worked a separate puzzle that was part of the transfer task.

Analysis of covariance yielded significant F's which indicated that there was a difference in performance between groups in relation to

which puzzle they worked. The only hypothesis that was supported was that performance on Task I (number sequence) influenced performance on Task II (pattern-puzzle) in the transfer of learning.

EDWARDS, MERCER BOYD, JR. (Biology)

A FLORISTIC SURVEY OF THE MOSSES IN THE PIEDMONT NATIONAL WILDLIFE REFUGE

This study reports a listing of twenty-six families and sixty-six species of mosses from the Piedmont National Wildlife Refuge in Jones and Jasper Counties, Georgia. The species collected are related to their habitat, locality, and frequency of occurence in the refuge. This is the first extensive study of the moss flora in the area.

HUDSON, CLEO C. (English)

THE ARIEL VOICE OF ROBERT HERRICK

Through an examination by close reading of the Prefatory poem in *Hesperides,* "The Argument of His Book," "To Dewes: A Song," "To Daffodils," "To the Virgins, to Make Much of Time," "Corinna's Going A-Maying," and "The Hock-Cart, or Harvest Home," in the light of myth and ceremonial archetypes, this thesis proposes that the poetry of Robert Herrick sings; however, the song is a strange harmony of jollity and pathos, gaiety and gravity; earthiness and spirituality. This duality is termed the poet's Ariel voice: on one level the lyrics pipe the light, lilting notes of Shakespeare's Ariel of *The Tempest;* on a more somber level the poems resound with the serious chords of Isaiah's "Lion of God."

This thesis further shows that Robert Herrick, like the Metaphysicals and Milton, was concerned with transcending or transfiguring the inevitability of death. The difference between Herrick and other poets was method. Herrick's method of achieving life was living life to the fullest. Building upon extant myths, Herrick used imagery based upon the circle to hint at the relationship between man and nature and, in turn, to lead him through life into the Hesperides or Paradise.

HUFFSTETTER, EMILY S. (English)

THE ADOLESCENT IN YOKNAPATAWPHA

William Faulkner presents a complex characterization of the adolescent in his Yoknapatawpha saga. Speeches and interviews reveal that Faulkner sees youth as a time of great capacity, will, and sympathy but an age which lacks "the knowledge of what to do." His works that treat adolescence as a part of the life development or implicity—*The Sound and the Fury, Absalom, Absalom!, Light in August,* and *As I Lay Dying*—and those that treat adolescence exclusively or explicity—*The Unvanquished, Go Down, Moses, Intruder in the Dust,* and *The Reivers*—reveal his characters confronting experience with the choice of learning what to do to become mature and responsible adults in the world, of rejecting adulthood entirely, of rejecting knowledge and responsibility, or of becoming conformists.

Faulkner describes adolescence as a process of initiation into the adult world; the character confronts experience, gains new insight into himself, into men such as his father or another adult, and into the world. He begins to define himself as an individual with personal values, needs, and roles which conflict with society's values. He must find a workable compromise between individual and social roles to become a mature part of humanity or become an isolate or worse a conformist.

Each adolescent is depicted with a specific past and family background, a unique personality, and a specific place in one of Yoknapatawpha's three social classes—the aristocratic, the poor-white, and the Negro. Each social class has its own problems and defines a social role for its members. Chapters II and III present character sketches of the individual adolescents as they undergo initiation and begin to see the implications for being an aristocrat, a poor-white, or a Negro, for having both a past and a future, and for being a human being and as they decide to withdraw, endure, or prevail over environment and circumstances.

Faulkner's adolescents occupy an important place in literature as part of a reaction to the genteel tradition's sentimental and condescending characterization of youth, a reaction that began with Mark Twain's *Huck Finn* and continues in contemporary literature's existential hero. Faulkner's adolescents are unique, however, in that they emerge as a symbol in Faulkner's myth for the South, America, modern civilization, and the human race in transition from youth to maturity, from past to future, and from innocence to experience. The conflicts which his adolescents face are the universal problems of man in quest of identity and a viable system of values allowing both independence and community with man.

HUTCHINGS, FORREST GORDON, III (Psychology)

AN INVESTIGATION OF RELATIONSHIPS BETWEEN ASSOCIATIONS AND CREATIVITY OF STUDENTS IN AN INTRODUCTORY PSYCHOLOGY COURSE AT WEST GEORGIA COLLEGE

The study investigated the relationships between associations given in the absence of specific stimuli, scores attained on the Torrance Test of Creative Thinking, Verbal Form A, and judges' ratings of creativity as indicated by the scores attained on the Imaginative Stories Test, Form A. Sixty-seven male and fifty-three female subjects enrolled in Psychology 103 at West Georgia College, Spring Quarter, 1969, were administered an association test, the Torrance Test of Creative Thinking, Verbal Form A, and the Imaginative Stories Test, Form A. A A Least-Squares Analysis of Variance was employed to examine the creativity measures in relationship to the associations given in the absence of specific stimuli. There was no significant difference found between the number of associations given in the absence of specific stimuli and the Verbal Fluency, Flexibility, and Originality scores on the Torrance Test of Creative Thinking, Verbal Form A. There was a significant difference found between the number of associations given in the absence of specific stimuli ($F=6.08$; $p<0.05$, $df=1,119$) and the Imaginative stories Test, Form A. Similarly, sex difference was found to be a significant factor ($F=9.29$; $p<0.01$, $df=1,119$) in determining creativity on the Imaginative Stories Test, Form A.

JOBSON, BETTY SMITH (English)

A STUDY OF THE UTOPIAN THEME IN THREE EARLY AMERICAN NOVELS

Gilbert Imlay's *The Emigrants,* Hugh Henry Brackenridge's *Modern Chivalry,* and James Fenimore Cooper's *The Crater,* all published before 1850, are based wholly or in part upon utopian schemes. A detailed analysis of the utopian episodes in these novels, supported by critical literature of American utopian fiction from its earliest manifestations to the present, reveals the link between these early works and the utopian novels which followed. The novels are precursors of the popular utopian fiction of the late nineteenth century and of the anti-utopian novels of the twentieth century.

Seen in the framework of mythopoetic criticism, it is easy to follow the relationship between the thematic material of "utopia" and "Eden." The idea of Adam attempting to start life again in a "new world" Garden is, of course, not an original one; but the adaptation of this theme to utopian adventure is unique at this particular period of American fiction. The three novels are important in the study of American literature as early examples of a peculiar genre of American fiction.

LANIER, CARLTON L. (Psychology)

PERSONALITY VARIABLES ASSOCIATED WITH NON-ATTENDANCE OF CLASS AT THE COLLEGE LEVEL

This study investigated the relationship between significant variables and absences from class at the college level. The relationships between class non-attendance and sex, grade point average, and scores on the sixteen factors of Raymond B. Cattell's personality questionnaire (Form A) were examined. Seventy-six students from four psychology classes were administered the 16 P. F., and then asked to fill out a form giving their name, sex, and estimates of the number of times they were absent from class in one quarter. Grade point averages for the students were obtained from the Registrar's Office. Pearson Product-Moment Correlation Coefficients were used to test for significant differences between personality profiles among the upper twenty-five per cent of absences, the lower twenty-five per cent, and the middle fifty per cent for the males, for the females, and for the total group. Significant correlation coefficients were found between absences and factor G (negatively) and factor Q_1 (positively). Significant correlation coefficients were also found between grade point average and factor B (positively), factor N (positively) and factor L (negatively). Profile similarity coefficients were obtained for the total group, for the males, and for the females. No significant differences in the personality profiles were found.

LAVENDER, DOUGLAS WAYNE (Psychology)

SOME PSYCHOLOGICAL IMPLICATIONS OF AUDIOGENIC SEIZURE ON CONVULSIVE VERSUS NON-CONVULSIVE HOODED RATS DURING EMBRYONIC DEVELOPMENT

The present study was designed to investigate the relationships between convulsive and non-convulsive hooded rats when stimulated

with homogeneous sound during pregnancy. The following statistical null hypotheses were set forth. There were no significant differences between: offspring of convulsive and non-convulsive groups; convulsive and control offspring; non-convulsive and control offspring; in periods of gestation when intense auditory stimulation occurs; groups as a result of biological mother; and groups as a result of the foster mother.

Eighteen pregnant rats were divided into three groups which were then subdivided into periods when the stimulation was to occur. Next, mothers were stimulated at a given time for two minutes every twelve hours. After all pups were born, postnatal influences were controlled by cross-fostering of the young. The rats were tested for emotionality, activity, and avoidance learning at sixty to ninety days of age.

The Kruskal-Wallis analysis of variance by ranks yielded significant differences between some groups for emotionality and activity. No statistical significances were found between others using these measures. The avoidance measure was statistically significant during periods, but lack of statistical significance was found between groups in the subsequent periods. Cross-fostering was effective in all non-convulsive groups. The null hypotheses were rejected at the five per cent level.

MOSS, JAMES PHILIP (English)

A COMPARATIVE ANALYSIS OF COOPER'S AND STEINBECK'S USE OF NATURE AND THE WEST

James Fenimore Cooper and John Steinbeck relied heavily upon nature and the West as a delineator of characters and as a physical feature in their novels. Cooper, in *The Leather-Stocking Tales,* and Steinbeck, in *Grapes of Wrath,* portrayed humanity exploited by institutionalism, the machine of progress. Although each author employed a different technique (romanticism and naturalism) both expressed similar conclusions about nature and the West and the relationship and effects on humanity. Each author created as a spokesman for his philosophy a new man, an American, shaped by nature, the West, and experience. In essence, Cooper and Steinbeck presented the American Dream distorted by greed and corruption. For them, the American

Dream became a trap that engulfed the individual and produced in his place an institutionalized man.

Nature and the West have presented a newness, an inspiration, a savior, a creation to be worshipped, a thing to fear, an exploitable commodity, an entity to brood over, to study, and to revere. These diverse concepts and notions are important in the works of Cooper and Steinbeck as they define and interpret the American Dream and evidence the steps by which the individual becomes the victim of a remote, power hungry, profit-oriented power structure which bastardizes nature and the West. Cooper's Natty and Steinbeck's Joads transcend individual greed and selfishness and save themselves from becoming completely trapped and crushed by the system. Their ability to transcend results in their becoming Christ-like, Paul-like teachers. Each becomes, then, the new man, the ideal man in tune with self and nature; each becomes part of Thoreau's oversoul.

PENDLEY, BERRY H. (History)

SAVANNAH, GEORGIA DURING RECONSTRUCTION, 1865-1869

The purpose of this paper is to look into the life of a city during the first years of Reconstruction after 1865. The organization is in three areas, economic, political, and social. Chapter One establishes the scene at the end of the war indicating rather quick recovery and the regaining of some of the prosperity that had been interrupted by the war. For most Savannahians life went on much as it had before. The scale-down in activity that did take place was merely one of degree not of kind. It is ironic that the first rebuilding help the Savannahians received came from the North.

Economically, Savannahians were quick to re-establish rail and steamship lines by repairing railroads and removing obstructions from the Savannah River. Banking institutions were founded and re-established and the city was fortunate in that the lumber and naval stores industry partly replaced the war-induced decline of the rice and cotton industries.

Politically, the return of the city to its civil officials came within a few months after the end of the war. The stability of the newly elected government of Edward C. Anderson seemed to be demonstrated in that this same Mayor and Board of Aldermen served for most of the entire period under consideration here. Savannah, an important city, had

many visitors from among the leading political personalities of the day. Negroes were active and figured prominently in the political life of Savannah with their presence being noted especially in the election of 1868.

Socially, Savannahians carried on their activities impaired very little by the war. Social clubs held meetings and attempted to help the less fortunate. Churches carried on mission work and summertime recreational activity. In their church life Savannahians were quick to respond to the needs of the community, the area, and the state. Savannahians had plays, burlesque-type entertainments, and circuses to take their minds off of their recent defeat. In education Savannah made a great deal of progress immediately following the war. It was the first Georgia city to reorganize its public schools, although it was not until 1869 that the newly-freed Negroes were allowed to attend.

In summary it is appropriate to say that by 1865 Savannahians were tired of the war that had taken so much and had given them so little. There was a strong desire for peace in the city, and when the end seemed inevitable, Savannah surrendered without a fight. Savannah had for 130 years been Georgia's most important city, and perhaps it was fitting that she should lead the state back into the good graces of the Union. Savannahians were succeeding in getting back to their main occupation, namely being Savannahians.

ROYALS, CAROLE BOMAR (Psychology)

PERSONALITY CHARACTERISTICS OF PROSPECTIVE ELEMENTARY, SECONDARY, AND SPECIAL EDUCATION TEACHERS AS MEASURED BY THE SIXTEEN PERSONALITY FACTOR QUESTIONNAIRE

The present study was designed to investigate the personality characteristics of prospective teachers, as measured by the Sixteen Personality Factor Questionnaire, Form C. Basic similarities and differences were investigated among five prospective teacher groups which consisted of elementary, secondary science-mathematics, secondary language arts, secondary social science, and special education students. Basic similarities and differences were also investigated among the three secondary groups which consisted of science-mathematics, lanugage arts, and social science students. The study was de-

signed to test the null hypothesis which states that there is no significant difference in personality characteristics of prospective teachers.

Subjects for the study consisted of 275 Education 201 students who were accepted for admission to the teacher education program during fall, winter, and spring quarters of the school year 1968-1969.

The analyses of covariances for the sixteen factors yielded statistically significant differences among the five teacher groups for Factors A, E, and I. For the secondary groups, the analyses of covariances yielded statistically significant differences for Factors A, E, and Q_1. Thus, on the basis of results, the null hypothesis was rejected for these factors. However, it could not be rejected for the remaining factors.

SIMPSON, ROBERT C. (Psychology)

SOME EFFECTS OF OPTOKINETIC TRAINING ON VISUAL PERCEPTION

The present study was designed to investigate the stroboscopic effect on perceptual speed and closure flexibility. It was hypothesized that optokinetic training with the stroboscope would improve performance on the Perceptual Speed test and the Closure Flexibility test.

A group of forty subjects were trained with the stroboscope and a control group of forty subjects were untrained. The subjects were volunteers from various classes on the West Georgia College campus.

Analysis of covariance did not yield significant F's which indicated that there was no difference in performance between the group that had been trained and the group that had not been trained. The experimental hypotheses were not supported.

WHITTEN, RICHARD D. (Biology)

DIOXYRIBONUCLEIC ACID(DNA) AND PROTEIN SYNTHESIS IN LIVER NUCLEI OF THE HETEROZYGOTE GREY LETHAL(GL) MOUSE

A study of liver polyploidy was carried out on thirty-eight viable mice of the grey lethal strain, with the object of determining whether the mutant exercises an effect when heterozygous. Some mice analyzed

at twenty-eight, thirty-five, and forty-two days of age revealed through microdensitometric measurements of Feulgen stained nuclei retardation in reaching normal polyploid levels. These were interpreted as heterozygotes. The significance of the results in terms of the involvement of the parathyroid in DNA metabolism and of the effect on selective fitness is discussed.

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The purpose of this publication is to provide encouragement for faculty research and to make available results of such activity. The *Review*, published annually, accepts original scholarly work and creative writing. West Georgia College assumes no responsibility for contributors' views. The style guide is Kate L. Turabian, *A Manual for Writers*. Although the *Review* is primarily a medium for the faculty of West Georgia College, other sources are invited.

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CITIZENSHIP—A NEW APPROACH

By RALPH NADER

To begin my discussion of environmental hazards that are man-made and man remedied, I wish to make a brief allusion to the situation in and around Savannah and the Savannah River. Here is one of the country's most abundant and most beautiful rivers. Susceptible to human use in a wonderous variety of ways from the necessities of consuming water to the recreational and other commercial uses that river has been regressively destroyed for one human purpose after another with the exception of navigation and use as an industrial sewer. That river, of course, is not owned by any citizen or by any company or by any government. It is public property. It is owned in a very real sense by all Americans now and in the future and the trusteeship that people should have exercised with due regard to that river has been very severely violated. As a result, the Savannah River and its deteriorating environment is having repercussions as diverse as damaging the underground water resources of portion of the Southeastern part of the country, to the livelihood of hundreds of fishermen, to the contamination of water that would be used for drinking purposes.

Now this destruction of a river did not come with sirens; it did not come with anthropomorphic mechanisms like street crime, it came regularly, daily, around-the-clock, building up its terrible results until it was evident for all to see. The justification for the pollution of this river by the industries that are involved in it is that it costs too much to do otherwise. Cost *who* too much? How much does it cost *not* to clean it up in terms of the cost to the people in and around that area and their descendents? And how much does it cost *not* to absorb the available technology that our scientist-engineers have produced for many years to clean it up? And how much does it cost in terms of the property damage and the disease that is associated with that polluted body of water?

In short, there is an element of willful and knowing destruction of property here on the part of industries *vis-a-vis* innocent citizens who have every right to enjoy a wholesome and healthful and safe natural environment. It is so basic it is not even in our constitution. For all the foresight of our founding fathers they never thought it was necessary to put in our constitution that every American has the right to breathe unpolluted air or to enjoy uncontaminated water, or to live in and around a non-hazardous natural environment.

But in many ways the Savannah River problem is a microcosm of what is going on all over the country—the regressive destruction of the integrity of the natural resource base on which man's health, safety and ultimate survival will rest. We rely on a delicate interaction with nature. We abuse nature to a point—it is ugly. We abuse nature beyond that

point and nature begins turning on that abuser because we cannot live without respecting the purity of the land, air and water around us.

All around us, with an enormous economic growth in the last 25 years, we have seen an enormous pollution growth so that we in the United States contribute about 45% or more of the world's industrial pollution. We are contributing pollution to our immediate environment in the mainland and into the oceans at a rate much faster than both population and economic growth. The use, for example, of pesticides has increased six-fold since 1946 while the population has increased 43% and real economic growth is up about 70%. The use of mercury has gone up 3,000% since the end of World War II. And it is beginning to be a very serious question—first as to whether we need to use so many of these secondary pollutants and second, whether we can afford continuing to shortchange the environment before even industry begins feeling terrible costs of contaminated water and contaminated land resources.

As you will probably remember, on occasion we read about episodes where industry cannot even locate water clean enough for industrial purposes, or cannot find a site for a new plant because the community does not want the pollution that goes along with it. These are early signs of what ecologists call the full cycle of environmental deterioration. The first step is that the pollution can be foisted on the natural resource base, then it begins to victimize people in terms of disease, emphysema, respiratory illness from air pollution, and then it begins to victimize those that are victimizing in a kind of full circle proving, of course, that ecology is a kind of seamless web. You cannot jar or contaminate a portion of the environment without that contamination beginning to spill over and through that entire environment.

The widely held impression—fast being reduced fortunately—that pollution somehow stops at the drinking reservoir, or that it stops at our food supply is another indication of the need for very systematic education, formal and public and informal, in the dynamics of the pollution flow. Because increasingly even our drinking water supply is being overburdened by contamination that we call heavy metals, like cadmium, lead, mercury, arsenic—arsenic coming from pesticides and detergent spills. Increasingly the food supply is being contaminated when sewage goes into off-shore waters where shell fish are harvested. These are food-born diseases. There are other food-born diseases connected with these kind of contamination but even more important are the longer range diseases that come from foods that have a high nitrate level. Little infants are very sensitive to nitrates in their foods or foods that have pesticide levels or other contaminations that do not immediately provoke a sickness but just build up over time the human morbidities involved. One of the most intriguing questions is why we have waited this long to recognize the problem when certainly pollution has been with us for quite some time.

I think the preliminary answers are the following: In order to recognize a pollution risk, we have to know certain things. We have to know that it is there, we have to know how to measure it, we have to know what it does to the human body, what it does to the environment, and what it does to our property. If you ask yourself who can make these kinds of studies, you find that there are not many institutions that are capable or willing to make these studies. Indeed the industries are not interested because it will incriminate themselves. Universities with a few exceptions do not have the money to make these studies, and thus it rests on government in the fulfillment of its long held mission of protecting the public health and safety. That government has not, until recently, been willing to spend money in this area and support scientists and medical experts and other specialists to do this kind of work. In the last ten years there has been some of this research completed and the findings are very disturbing. The more we know the more disturbing the findings are and the more we know the more drastic our sensitivity to new forms of violence in the environment has to become before we really act on our knowledge. I think it is important to each and every one of us test our sensitivity to different forms of violence.

Of course we are very sensitive to burglars, to pickpockets, to those who smash windows. This violence almost everybody understands. You do not have to go through a course in philosophy or ethics to get people to interpret it. But when it comes to the environmental violence of the chemicals and gases and air-born particles that effects far more Americans far more pervasively and seriously and that affect future generations by virtue of genetic impact to the integrity of the human physiology, we are pretty much obsolete. This is a tragic observation, but one that has to be made if we are going to recognize what has to be changed.

When I say obsolete I mean that physiologically we are no different than our ancestors were 200,000 years ago. Physiologically we do not have the sensory mechanisms to alert ourselves to these silent form of chemical and biological violence that comes from pollution and that attacks cell and tissue structure and affect people five, ten, twenty years from now with diseases that are household words—heart disease, cancer, emphysema, other respiratory ailments. We cannot smell, see, taste, or feel most of these hazards. Any room could be subjected to high levels of radiation. Who would know it? You cannot feel radiation, test to feel it, touch it, smell it, see it unless obviously there's a total lethal dose. But serious levels of radiation represent an invisible and violent penetration of the human physiology and it is a form of violence. But nobody would be concerned. On the other hand if there were a few leaping flames coming in, everyone would be very concerned because we are biologically programmed to sense the onrush of a fire. Any room could be subjected to carbon monoxide levels, say 80 or 100 parts per million. Who would know it? It's an odorless, colorless, tasteless gas

and very deadly. Indeed even if some people in any audience were beginning to snooze because of the carbon monoxide they would be far more likely to blame it on the speaker than on any pollution in the area.

How many people have been able to taste the mercury in their tuna fish or sword fish? And how many people get up in the morning and fill a glass full of water and utter, "Aha! cadmium level is up today." In short, we have to re-educate ourselves to become sensitive and then concerned and, if necessary, downright indignant about these avoidable and massive forms of environmental pollutants that are getting into so many sensitive areas of property and human health and safety throughout the country. It is probably one of the leading educational challenges of our time and it is not just a sort of induced sensitivity. It has to be based on knowledge, research, understanding probability levels, and on being able to make benefit-cost evaluations.

If you were to hear industry's viewpoint on pollution, three points would be emphasized: that the pollution takes too much money to prevent, that there has been no proof that it is harmful to health and that most of the technology is not available to prevent it. All three of these arguments have been made for over a hundred years and with every succeeding decade they have become less supportable as our economy has grown into incredible aggregate affluence, as our technology has developed into a capability of almost being scheduled, and as the medical studies and property studies show the enormous damage from pollution. You do not have to tell the fisherman in the estuaries off the Savannah River or Mobile Bay that pollution is violence; they see it every day as their fish catch dwindles and as the fish look as if they have been eaten alive by the various acidic contaminants. You do not have to tell people who live near steel or paper mills that their homes are worth less because of the pollution in that they have to paint and keep up their homes more and that they have to increase their property tax payments because the large plants are not holding their fair share. You do not have to tell doctors who see skyrocketing levels of respiratory ailments, particularly in our cities, that air pollution is something more than an aromatic deprevation. You do not have to tell many scientists, the most renown we have in this country like Rene Dubose and many other Nobel Laureates that the probability of increasing devastation and disease is going to be inexorable unless we do something as rapidly and markedly as we have done in our determination to get to the moon. This kind of dedication can come because we have the intelligence and the technology and the affluence to do it. But when we calculate costs, let us calculate costs to all Americans not just the cost to a few companies. I think it ill behooves a steel mill or paper mill to say that they do not want to spend a dollar when it can be shown they are saving other people hundreds of dollars of damage as well as disease and sickness. And I do not think industry can say that it costs too much to clean up pollution when last year they spent by their own figures less than one percent of

pre-tax profits buying pollution control equipment and installing it. One would think that just being a decent neighbor would require an expenditure of at least up to five percent pre-tax profits to install this available pollution technology.

I think one should also realize that there is a great deal of difficulty in this country in identifying engineering genius. It is a rather bizarre turn of events where those who can give us the answers have a great deal of difficulty getting their message to the public. The suppression of genius is the mark of a society that is certainly not fulfilling its potential and the idea that we can exercise technological creativity to develop automated production lines in factories, send astronauts to the moon, develop complex defense systems, develop incredibly creative computerized processes and then try to have us believe when the corporations tell us that all this technological genius has no application to the needs of 200 million Americans is nonsense. Humans have the right to a wholesome non-polluted environment, to a decent mass transit system, to safer automobiles, to less property damage to automobiles, to the kinds of housing that people can live in who earn less than $15,000 a year, to the kinds of cities that will be liveable instead of concrete jungles. I think that is a transition that we all should make as we watch the advances of technology relating to missions far remote from Mainstreet, USA. Because technology, as any form of human activity, can be elitist and aristocratic, it should be judged by the same democratic values as we judge government or other institutions. When we conceive the enormous dearth of life-giving technology in the pollution prevention, surface transportation, housing and health areas, then we have to ask how can we develop a more democratic distribution of technological innovations in order to reduce the level of disease, to reduce the level of property destruction, and enlarge the quality of life.

I think grandfathers and grandmothers sometimes ought to go on television in order to tell the younger generation what it was like when rivers could be entered and used, when there were fish there, when they could roam and romp in areas where they did not have to worry whether contaminations would endanger them. Children are growing up in this country without even the memories of the splendid natural environment that once made our country so beautiful. Without these memories, people can be dehumanized. Without the ability to enjoy natural beauty, people can be desensitized. People who go to New York for the first day are choked by pollution but after a few days they seem to get use to it. Who ever gets use to it? Their lungs never do but their psychology does. We have an infinite ability to psychologically adapt to intolerably polluted environments but our bodies are not psychologically adapted. And that is one of the dichotomies that prohibits the generation of necessary concern and action. Look at what the situation is.

In some parts of the country there are obviously more pollutions than others and it happens to be where most people live in and around

the major industrial cities. The Cuyahoga and Buffalo Rivers flowing into Lake Erie have been declared official fire hazards because of residual petroleum inflow. True to its designation the Cuyahoga caught fire over a year and a half ago and burned the base of some bridges. Here we have something almost out of Kafka—flamable water. Lake Erie is so contaminated, people are advised by public health officials to have typhoid innoculations before they set sail on some parts. Many rivers of this country are so contaminated if you fell in them you would dissolve before you sank. The largest single river that is considered still unpolluted in this country is the St. Croix River in upper Wisconsin. I'm sure you have all heard of it, that's how significant it is.

Now how do we develop sensitivity to these new forms of environmental violence? Obviously, we can not rely on our bodies because these gases and chemicals do not provoke immediate pain or anguish or disease. We have to rely on our minds to develop the scientific detection of the contaminants and analyze the systems of preventing these pollution flows by redesigning the motor vehicle engines for example, or rethinking industrial processes or by cycling out these contaminants before they reach the environment. We have to develop the medical knowledge that establishes the connection between various kinds of diseases in order to drive home the message. Above all, we have to develop a legal system that will put a high priority on prevention and on the allocating of resources to life-giving technology instead of to disease-giving technology.

Look at how we are spending our money in Washington. At the present time you hear that the supersonic transport plane is getting another boost and that after a handful of American citizens with no real political power, certainly no great campaign fund war chest coupled with three or four scientists and economists defeated the federal subsidy to the SST a few weeks ago. That is $290 million—peanuts by defense budget proportions, but still a lot of money. It is still more than twice what the federal government is spending for research and enforcement on air pollution throughout the country. It is still four times what the federal government is spending to try to do something about the 56,000 Americans lives that are lost on the highway every year and the 4.5 millions of people injured. It is time to recognize that these great advances in pollution prevention technology can be achieved at a surprisingly low cost.

Cleaning up existing pollution is very costly. To try to dredge and clean up the bottom of Lake Erie is a multi-billion dollar task. Stopping the on-going pollution is of a lesser order of magnitude. And this is the kind of activity that should have at least as high a priority as going to the moon because if it does not we are going to have to put a much higher priority on going to the moon and to other planets as well. At the present time the Federal government, including all the grants and aids to the states and municipal sewage construction facilities, the

federal government is spending less than three billion dollars on the entire sewage waste disposal problem. Most of it, about 80% of it, going to grants and aids for various construction projects. Now, this figure of course is dwarfed by the kind of expenditures we read about coming out of Washington, subsidizing large industries, giving massive tax loopholes and the like. But it is time to realize that half of the air pollution that comes from the motor vehicle can be resolved by the development of a non-polluting combustion process which in any two year period in the last twenty years could have been developed through the necessary research for a budget of no more than 150 million dollars. That is about what General Motors grosses in a 65-hour period.

And, of course, the question that immediately is raised when that figure is given, particularly against the estimate that the air pollution costs us 14 billion dollars in property damage a year as against the 150 million dollar research program to develop the engines, is why are the auto companies not doing it. And the answer for once is very simple: Getting rid of the internal combustion engine will not sell more cars. It will not reduce industry's cost, it will only make the air more breathable, it will only save millions of dollars of property damage now lost to innocent people and it will only reduce maintenance and repair cost once a simple less-polluting engine is installed. But all of these arguments fall on deaf ears in Detroit because of interest in increasing sales or decreasing costs.

Here we have the motivational structure of the corporation with the top executives responding only to what increases sales or decreases costs unless the law requires otherwise. A motivational structure which, as it is repeated throughout industry, could literally destroy the country within the next two generations. We do not have that much air, water and soil to go around. It can only be contaminated so far before we engage in a kind of vicious cycle—the more we grow economically, the more we deteriorate environmentally. And this is the kind of concern which should be incorporated in the very concept of patriotism itself.

I think if we recall what is associated with patriotism from the time we entered kindergarten we will see that is overwhelmingly an association with military victories and armament starting from the songs like "From the Halls Montezuma to the Shores of Tripoli." Can we not be candid with ourselves and ask ourselves whether that concept of patriotism should not include patriotism here at home, patriotism to reclaim our land here, to save the country from its own contamination and pollution, to improve the level of injustice, to eradicate poverty and hunger, to make the quality of living more worth of the affluence of our economy, to reduce the untold costs inflicted on people that economists call "external diseconomies" like the cost in time and expense of congested highways without any mass transit systems or the cost of inadequate medical services or the cost of inflation. All of these

should be embodied in the exercise of patriotism. I think we are coming to the realization that if we can not save this country at home, nothing that we do abroad is going to save it.

In many ways those that are actively trying to prevent the dispoilation and the poisoning of our land and air and water are the real patriots not those who, in a very easy way, can sing "My Country 'Tis of Thee" every once in a while and go back to their plants and continue to contaminate and spoil and poison Our Country 'Tis of Thee. That is an unpatriotic act. It is an interesting inversion of values, is it not? Let us take the issues foursquare. How many times have you heard a reaction to people who are desperately critical and want to do something about environment. How many times have you heard the comment by people who say, "Why are you always tearing the country down?" Who is tearing the country down?—the people who are trying to alert the citizenry to stop the pollution or those forces who are polluting and contaminating? I would think the simple empirical conclusion would have it that those who are polluting are tearing the country down not those who are trying to alert the citizenry about this problem. The true radicals and extremists are those that have little respect for the basic rights of Americans not to be exposed to contamination in their food, water or in the environment they have to relate to and interact with. And to the extent that we develop this sensitivity and concern, to the extent that we develop a new kind of citizenship we will start getting things done. There is no question about that in my mind.

I am continually amazed of how much change comes about by the tiny efforts of a tiny number of citizens. There is a lady in Charleston, South Carolina who is leading a citizens group against pollution. Of course, as most people in this type of work, she gets discouraged. But when she was asked how much she achieved given the amount of input that she and her citizens have put it is really quite remarkable. When you consider that around the country less than 3% of the citizens are actively concerned about the environment and their efforts are exerted less than 1% of their time, they have come a long way in two or three years. The same is true for students who always despair about not having enough impact on their society but who of course again range about 3 to 5% actively concerned. Look what they have accomplished. They have helped turn the consciousness of a nation around on the Indo-China War where now virtually everybody wants to get out, where 70% of Americans polled in a recent poll wanted to get out on a prescribed schedule—a remarkable turnaround from two or three years ago. The students helped also to alert the country to the pollution problem.

Until a couple of years ago most people looked at pollution as "the smell of the payroll" as if you could not have it both ways. As if you could not have a payroll and have a decent clean plant as well. They looked at it as something that was foul-smelling, ugly-looking—

not as a form of violence or breeding of disease. And the students helped do that. With what effort? A few week-ends of work, an Earth Day focus, and various activities in the community, still a miniscule input in terms of time and energy.

When we begin to have an inventory of citizen impact, let us first ask the question: How much power do citizens already have in their hands compared to what they are using to deal with the problems of our time? They are using less than one percent. And in this, of course, is a ray of optimism because if we can develop a new concept of citizenship that views it as not just an opportunity—not just what some town maverick or some dissenter decides he or she is going to do—but as an obligation on the part of every one of us if we deserve indeed to live in a democratic society, then we will begin turning our consciousness in a highly effective direction. I think we ought to face citizenship in this country—although it is reaching a height never attained before—in terms of its intensity.

Citizenship is still looked upon by many people as a kind of deviant behavior. The norm is not to be an active citizen. Citizenship to many people is something an immigrant receives after he or she stays here long enough. Actually it is the critical occupation of all of us and it has to become more than something a handful of people should do. It has to become an obligation. We have to look at it as a way to use our leisure time instead of playing Mah-Jong or bridge or watching Johnny Carson or chatting on the telephone for billions of hours every year. Why not allocate a small portion of this priceless time for action on the community, state, or national issues? Think of the consequences for the good if this type of activity were increased 100 to 1000 fold. And why should it not be?

If we look at citizenship as an integral part of formal education we will begin developing the science of citizenship with all the inputs from the various disciplines. The beauty of our social problems, if I can put it that way, is that they challenge almost every discipline in a university; they do not recognize the pigeon-hole category of human knowledge the way academics do. They do not recognize it; they challenge it in its entirity. The pollution problem, for example, challenges the Social Sciences, the Humanities, the Physical-Biological Sciences as do many other widespread problems.

Why not begin to articulate an educational philosophy that sees as a common threat through all these departments the recognition of the role of citizenship and the skills that have to be developed to be more effective as a citizen. If somebody graduates as a physicist or a political scientist or an economist or an accountant or a technician, he has got to have a professional citizenship dimension. I would think that is clear. Nobody would expect professionals not to look at their citizenship obligations within their professions. In fact, the definition

of a profession involves that kind of citizenship obligation. It is the obligation of the physician to try to prevent disease, not to sit around chortling as more disease brings more patients into the office. It is the obligation of a lawyer to try and prevent legal problems, not to sit waiting for cases to come into his office. This should be true of all occupations.

Indeed, the concept of citizenship is really implicit in all walks of life. To do this we have to professionalize citizenship. We have to say that just as in every other area of human expertise there are levels of citizenship expertise to be striven for. We like to think that the students who work with us in the summer return home with a far greater expertise in citizenship than they had when they came down to Washington. They know how to dig out information, to put bits of information together, to analyze, and how to develop strategies of action. They learn a sense of timing and the sense of form. In short, as in ancient Athens, they articulate the role of the public citizen which the rest of the country has forgotten. The role of a public citizen in ancient Athens was basically that an individual went around the town trying to improve the situation. Nobody said "What are you doing?" That *was* his job. He was a public citizen. And we have to resurrect that notion in this country.

We should not be deterred simply because, as a fact of reality, there are so many complex problems in this country and so many people engaged in just getting their livelihood and worrying about their particular immediate personal problems. While some can be expected to be more alert and to generate more support through the electoral process than others, they obviously cannot be expected to quit their jobs in mass and become full-time public citizens. But I think we can expect the emergent role of *some* full-time public citizens. A few tens of thousands of lawyers, economists, engineers, and others who, independent of any institution monitor institutions, study them, investigate them, expose them, propose solutions, advocate improvements and help to mobilize the part-time citizens and the community. And I think that once we begin developing these areas, we will see the necessary commitments and stamina and intelligence to afford the common everyday citizen the kind of non-bureaucritized representation and advocacy that will begin to turn the tide in some of these areas. Needless to say, there is no alternative. That is, no matter what an individual solution is, no matter what differences there are, no matter what direction the country should be going, it is not going to go in any beneficial direction unless there are full-time professional citizens.

Congress, the federal government, state legislatures, state regulatory agencies—Whose voice do they hear? Whose ear do they have?—The special interests. They are the ones who lobby. How can the citizen have a voice and will these institutions at the state and national level respond to citizen needs unless they are exposed to this kind of full-time citizen lobbying and advocacy and inquiry? And the answer in my judgment is

no. And that is why so many of our institutions are becoming so unresponsive, are refusing to enforce pollution and consumer laws, are declining to allocate part of our financial resources into these areas, and are seen as incapable of being reformed by themselves without a structured citizen advocacy. That's what Common Cause and John Gardiner have been talking about, that is what enlightened legislators and judges have been talking about. There is no better way to experiment with this concept and appreciate its dimensions and its glories than to start while you are on campus as a student. Begin by developing the kinds of studies, seminars and courses, and independent paper work that will go into the factual inquiry of the problems that you think are significant. You are going to have to face problems later on so now you can develop the facts, make the analysis, define the strategies of change and action and even test these programs out. And when this is done, one of the major obstacles to education on the part of students will be eliminated—namely apathy.

If a student is given a problem to work on that challenges his analytical skills and value systems in tandem, if the student feels it is an intellectually challenging problem and also a problem of great moral concern, that student is not going to be bored. That student is going to be engrossed, is going to learn what a student has to learn if education is going to have any meaning at diploma time. This is the way to self-renew or self-educate throughout one's career. Once the taste of that kind of educational activity is absorbed there will be a remarkable acceleration of the learning curve as well as an amazing development of old fashion standards of ethics applied to new problems. That is a critical juncture in the educational experience of any individual. To take an old-fashion ethic from our heritage and to be able to apply it, with the facts, to the kinds of activities that go on in Washington or in state capitals or in corporations or in other groups around the society is what is necessary.

A community will become up-in-arms over a pick-pocketing epidemic but it will not even know about a massive pick-pocketing epidemic that comes from some Treasury Department tax loophold for large corporations. And yet who pays the bills for these loopholes?—that average taxpayer. Unless we begin to apply these established standard ethics to these new or often secret or obscure problems, we are not going to get anywhere. And let me leave you with one very mundane example which you may have heard about—the bumpers on new cars. They are designed in a fragile, ornamental way so that in a collision of 5 mph there is an average $331 worth of damage to 1971 models. Impalas, Galaxies, Furies, and Ambassadors were tested by the insurance agencies for highway safety and the results were uncontroverted by the auto industry. That is a perfect case study for the application of old fashion standards of ethics to this kind of corrupt technology.

By asking four basic questions and finding out the answers would resolve some problems. First, do the auto companies know the consequences of these fragile ornamental creations? Do they know that people will have higher insurance premiums and higher repair replacement costs? Second, are the companies profiting from this? Are they selling more taillights, head lamps, grill portions, fender sectors as a result. Third, do they know how to prevent this destruction at low speed? Perhaps we can phrase it in a more personal way, Can Henry Ford II remember the cars put out by his grandfather? And fourth, are they continuing with this knowledge year after year to design ever more fragile and ornamental bumpers?

The answers to those questions are quite predictable and well documented. The answers are of course all in the direction of a performance that can only be described as industrial looting. Indeed, deep in the automotive industry itself they have a phrase called the "crash parts industry" which figures how many spare parts they can sell you because the bumper does not protect the car at low speeds. The tab every year for motorists is two billion dollars because cars do not have bumpers to protect them at jogging speed. *Two billion dollars!*—willful, conscious, preventable fraud!

It is time that we developed our basic sense of right and wrong and indignation and applied it to these kinds of commercial, industrial, consumer and environmental abuse. Once we expose these facts, once we develop a true belief and act on it, the information, we will begin to link fact with ethic and that is the key strength for citizenship resurgence.

MIRROR OF VANITIES AND VIRTUES: A REAPPRAISAL OF *GONE WITH THE WIND*

BY FRAN E. CHALFONT*

In October 1967 the "third premiere" of *Gone With The Wind* took place, this time upon a 70mm. motion picture screen.[1] Here were both the chance for those who never fled Atlanta with Scarlett O'Hara to marvel at the steady self-possession of Rhett Butler and a similar opportunity for those to whom the road out from that flaming city has become a commuter route to once more "tote the weary load" home to Tara. The undiminished screen popularity and profitability of what to many "aficionados" represents a national epic has been paralleled by the flourishing popular favor of the novel on which it was based. Conceived and carefully developed by Margaret Mitchell in the heady years of post-World War I optimism, *Gone With The Wind* came on the literary scene in the most pessimistic period of our century. It caught fast the hearts and spirits of Depression readers, continued its hold on their V-for-Victory successors, and showed few signs of declining popularity among the generation which witnessed the launching of the Sputnik, the exploits of the astronauts, and the War on Poverty.[2] About two years ago the novel inspired a monumental musical interpretation on the Tokyo stage. Finally, during the summer of 1969, this writer noted how in London the film aroused empathy and admiration from miniskirt and bowler hat fanciers alike.

Although critics and scholars are willing enough to admit the book's popularity, they are much less amenable toward accepting its merits.

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[1] Finis Farr, *Margaret Mitchell of Atlanta* (New York, 1965), ch. 1, provides a full discussion of the film's unforgettable opening here on December 15, 1939. In March, 1961, to commemorate the Civil War Centennial, *GWTW* had a second "official" Atlanta premiere. Details concerning the 1967 production are easily accessible in most current events periodicals; my information was drawn from the weekly "Panorama" supplement to the *Chicago Daily News,* March 25, 1967, p.16. Making this technically "new" version called for the creation of a color negative by a complex process which, in addition to many chemical changes, entailed the virtual re-shooting of each frame in order to fit it to new screen dimensions.

[2] Miss Farr, p. 235, reveals that by 1962 10,000,000 copies of the book had been sold, with the sales in English for that year alone reaching 570,000. By late 1965, it had been translated into twenty-five languages in twenty-nine countries. Sales of authorized editions by then had reached 12,000,000. The number of pirated editions is said to be enormous and incalculable.

This is well evidenced by the testimony of reviewers and by the lack of study it has received in scholarly journals. The most meaningful of its scanty independent commentaries include Edward Corbett's 1957 defense of the book as a positive outcry against the "nihilistic, debunking literature" often encountered today;[3] E. F. Nolan's disclosure, in *Nineteenth-Century Fiction*, of the clear resemblance of the scene involving the death of Scarlett's daughter to a similar incident in Thackeray's *Barry Lyndon*;[4] and Robert Y. Drake's 1958 evaluation of the book as a successful evocation of the universal conflict between the forces of tradition and anti-tradition.[5] The novel's varied treatment by reviewers has been recently surveyed by James W. Mathews, who termed it "the most successful historical romance ever written."[6]

It is time to realize that this success of *Gone With The Wind* is due to more than transient popularity, more than the ability to appeal to an audience at a vulnerable time, or draw upon sectional or even national biases. Rather, the book has thus far vibrantly lived and gives every indication of continuing to do so, because it, like any other significant work of art, has succeeded in establishing a firm emotional bond between itself and its public. Enduring art cannot be without this, for it is the factor which transcends time, place, and language. Though the modern reader may be oblivious to the details of Anglo-Saxon rhetoric in "The Battle of Maldon," he nevertheless cannot fail to respond to its heroic fatality. Without being familiar with Christian doctrine relating to salvation, the spectator likewise may be easily drawn into the central situation of *Hamlet*. In just this way the evidence of the past thirty years has shown that *Gone With The Wind* has certain magnetic qualities which have won for it a readership as divergent in background as may ever be imagined.

The nature of the emotional bond mentioned above varies with the genre in which it operates. In the case of heroic or epic literature it is one of admirative awe; with tragedy it may be termed "woe and wonder." The novel of human affairs, to which category *Gone With The Wind* belongs, would strictly be classified as "comedy," being in the Jonsonian sense "*imitatio vitae, speculum consuetudinis,* and *imago*

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[3] "*Gone With The Wind* Revisited," *America*, XCVII (1957), 524-26.

[4] *NCF*, VII (1953), 225-28.

[5] "Tara Twenty Years After," *Georgia Review*, XII (1958), 142-50.

[6] "The Civil War of 1936: *Gone With The Wind* and *Absalom, Absalom!*," *Georgia Review*, XXI (1967), 462-69. In addition to the reviews cited by Mathews, the following references contribute to a good overall view of its critical reception: Helen MacAffee, *Yale Review*, XXVI (1936), vi' Belle Rosenbaum, *Scribners*, CII (1937), 23-24, 69-70; Michael Williams, *Commonweal*, XXIV (1936), 430-31; and Malcolm Cowley, *New Republic*, LXXXVIII (1936), 162-63.

veritatis," having as its chief aims delight and instruction.[7] That it has notably succeeded herein, especially in the former objective, is obvious, but what may need to be clarified is the essence of this "delight." All available evidence suggests that the book's characteristic effect is to impel readers to identify closely with the characters involved and to project themselves into the novel's situations.[8] This necessitates that its chief figures by three-dimensional, that they be more than actors subordinated within an epic adventure or recognizable literary stereotypes.

Miss Mitchell's major accomplishment, which here is put forth as a main factor underlying the book's value and success, is that she has mirrored characters and a milieu with faults and follies as well as moments of real glory and sacrifice.[9] She has done it in a way which draws the reader to her creation, convinces him of its reality, and lets him see aspects of himself in it. Her way is that of the good-natured, yet serious, satirist, that of Jane Austen and Charles Dickens. A careful study of approximately the first quarter of *Gone With The Wind* reveals it to be an artful sketch of the antebellum social order which leaves the reader less convinced of its moonlight-and-magnolia magic, but surer of its essential human qualities. Once the reader thus believes in the psychological correspondence between his own times and those of the Civil War South, he effortlessly involves himself with Scarlett and Atlanta. Later, once the war turns inexorably against the Confederacy, one finds it much easier to side with Scarlett and admire her true courage and determination during the siege and evacuation of this key Southern city.

Before proceeding to view this satire in action, it is necessary to point out its dual nature, targets, and techniques. As a whole, the satire focuses upon the pretensions of Southern society and on exposing the realities behind them. At the start of the book, and continuing on past the outbreak of war, Scarlett's marriage, and early period of mourning,

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[7] Ben Johnson, *Every Man Out of His Humor,* III, vi, 206-9; cited from *Works,* ed. C. H. Herford and Percy and Evelyn Simpson (London, 1927-52), III, 515.

[8] Tributes to and examples of its hold on the public are contained in Farr, pp. 136-140, Rosenbaum, pp. 23-24, and Corbett, p. 524.

[9] Miss Mitchell's critical view of her fictional world has been briefly noted but never discussed by the authors of two major surveys of American fiction. Ernest F. Leisy, *The American Historical Novel* (Norman, Oklahoma; 1950), p. 172, remarked that the author made Scarlett's story ironic in order to avoid sentimentalism. Edward Wagenknecht, *Cavalcade of the American Novel* (New York, 1952), p. 429, commented, "Margaret Mitchell refused either to sentimentalize her characters or slander them.... There is never a moment when we do not see around her principals, yet neither ever forfeits our psychological sympathy."

the emphasis is on the more humorous aspects of her world—its foibles and petty-minded rules of decorum. Irony is often brought into play, but with wit and a light touch. After Scarlett comes to Atlanta, however, the satiric thrust shifts, and the more serious flaws in the "Confederate world-picture" are revealed. Contrasts become more meaningful; faults which earlier would have elicited a chuckle from the reader now bring forth an awareness of the fatal consequences which are bound to result from these errors. When irony is introduced it is bitter and is keenly felt. The total effect in both phases of the satire is a great enhancement of the realism and appeal of the author's portrayals. It would be extremely difficult, if not impossible, for a reader with any honesty to identify seriously with a society as antiseptically perfect or romantically colorful as the plantation culture often depicted by Southern apologists and hack novelists. By making her people exhibit the same types of narrowmindedness, lack of perception, and self-interest which exist everywhere today, the author has done as much to vitalize them as by making Scarlett the belle of Clayton County and Rhett the dashing anathema of Charleston society.

Once this purpose has been achieved, Miss Mitchell again shifts her emphasis. As the wartime situation becomes increasingly serious, she desists from revealing the weakness of her people and instead begins to build what ultimately becomes a tribute to their heroism. Here she shows how the Atlanta citizenry backed the war effort with selfless dedication, endured with grim fortitude the racking bombardments of the siege, and reacted courageously to the challenges of the fateful days of the city's last resistance and fall. Similarly, the satire does not operate during Scarlett's flight to Tara and her struggles for existence immediately after Lee's surrender. With a few exceptions the rest of the novel is generally lacking in satiric content because by now most readers are so closely engaged in its world that the novel no longer needs to "prove itself." This enables Miss Mitchell to more or less straightforwardly present the multitude of challenges and crises which confronted the society of Reconstruction Georgia.

The satiric targets of *Gone With The Wind* have in part already been pointed out. They include the universal human shortcomings of affectation and shortsightedness, as well as more particularized characteristics of Scarlett's society. These become exposed both through the reactions of an individual to a speech or action and through group scenes, which like Hogarth's paintings do much to reveal the essential tone of a situation. In regard to character viewpoint, two basic methods are utilized. The author may have a character make a judgment upon a situation which reveals his own inadequacies, or, as often in the cases of Rhett and Scarlett, use characters who are more pragmatic and honestly outspoken than others to point out vagaries in the world about them. The result promotes an intense degree of realism and plausibility. The reader's knowledge is thus informed not only by an all-controlling

author, but the participants themselves, who either point out or reveal in themselves the contrast between ideal and reality which is at the heart of the satiric vision.

The clearest and most logical way of revealing the success of Miss Mitchell's satire is an episode-by-episode analysis of that portion of *Gone With The Wind* where it is chiefly employed, approximately the first quarter of the novel. As characters are introduced and begin to interact with each other, so do also the techniques by which they are shown to be complex inhabitants of a world often seemingly more real than today's. The author's first targets are the Tarleton twins, ardent courtiers of the belle of Clayton County. On first glance they might be taken for many another set of romantic rival wooers, but some of their less heroic traits are quickly made apparent. "In these accomplishments [riding and drinking] the twins excelled, and they were equally outstanding in their notorious inability to learn anything contained between the covers of books. Their family had more money, more horses, more slaves than anyone else in the County, but the boys has less grammar than most of their poor Cracker neighbors. . . . They were completely fearless of wild horses, shooting affrays and the indignation of their neighbors, but they had a wholesome fear of their red-haired mother's outspoken remarks and the riding crop that she did not scruple to lay across their breeches."[10]

Soon after, all of their success in courting Scarlett is shown to result from her own pragmatic calculations. ". . . Scarlett on that day had decided to make them take notice. She was constitutionally unable to endure any man being in love with any woman not herself, and the sight of India Wilkes and Stuart at the speaking had been too much for her predatory nature. Not content with Stuart alone, she had set her cap for Brent as well, and with a thoroughness that overwhelmed the two of them" (p.14).

Scarlett's forthright outlook is a direct inheritance from her father, Gerald O'Hara, whose fortune-making career is delineated by the author with wit and a clearheadedness that refuses to regard his adventures with any degree of dynasty-founding reverence. Although over sixty years old, the senior O'Hara in many ways did not show it, ". . . his shrewd face was unlined and his hard blue eyes were young with the unworried youthfulness of one who has never taxed his brain with problems more abstract than how many cards to draw in a poker game" (p.30). He had little regard for the refinements of learning, especially the Continentally-inspired tastes of the neighboring Wilkses. "I tell you they're born queer. Look at the way they go tearing up to New York and Boston to

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[10] Margaret Mitchell, *Gone With The Wind* (New York, 1936), pp. 4, 13. All following textual references will be made from this edition, with the pages cited within the body of this paper.

hear operas and see oil paintings. And ordering French and German books by the crate from the Yankees! And there they sit reading and dreaming the dear God knows what, when they'd be better spending their time hunting and playing poker as proper men should" (p.35).

His career is sketched in with the same vigor and objectivity associated with Gerald himself. First there is the matter of his coming to America. "True, he had called the rent agent 'a bastard of an Orangeman,' but that, according to Gerald's way of looking at it, did not give the man any right to insult him by whistling the opening bars of 'The Boyne Water' " (p.42). The way up the success ladder for Scarlett's father makes up in credibility what it lacks in chivalric appeal. His acquisition of the sterling valet, Pork, "was the result of an all-night poker game with a planter. . . whose courage in a bluff equalled Gerald's but whose head for New Orleans rum did not (p.45). When it came to marriage, Gerald was foiled for a time. The doughty Irishman soon found that skill in poker would not make up for lack of a pedigree. "It was merely a quaint custom of the County that daughters only married into families who had lived in the South much longer than twenty-two years, had owned land and slaves and been addicted only to the fashionable vices during that time" (p.52). Events ultimately turned out fortunately for Gerald. The beautiful, reserved Ellen Robillard, scion of one of the proudest French families in Charleston, came his way through her father's quite unaristocratic but thoroughly human line of reasoning. After the death of her banished lover-cousin in a barroom brawl, Ellen had threatened to enter a nunnery. This was too much for her father. "It was the threat of the convent that finally won the assent of bewildered and heart-stricken Pierre Robillard. He was staunchly Presbyterian, even though his family were Catholic, and the thought of his daughter becoming a nun was even worse than that of her marrying Gerald O'Hara. After all, the man had nothing against him but a lack of family" (p.54).

Scarlett's character is built up for the reader through authorial descriptions that do not spare her less flattering qualities and the less-than-noble conclusions to which her pragmatic reasoning leads. Her ability to keep aware of present challenges, a trait which later serves her well during the strain of war, sometimes cannot be repressed upon occasions when she is supposed to be concentrating on more profound matters. Such an inner battle and its outcome are delightfully dramatized following dinner at the O'Hara home on the day Scarlett found out about Ashley Wilkes' betrothal to Melanie Hamilton. The outward dignity and ceremony of the family prayer scene here contrast effectively with Scarlett's analysis of her amorous problems. Its conclusion is memorable. ". . . Scarlett found in the whole ceremonial, the softly spoken words, the murmur of the responses, a surpassing beauty beyond any she had experienced before. And her heart went up to God in sincere thankfulness that a pathway for her feet had been opened—out of her misery and straight into the arms of Ashley" (p.70).

The barbecue at the Wilkes plantation furnishes an excellent example of the author's ability to widen the satiric focus, wherein some weaknesses of Southern society are revealed, both in attitudes of individual characters and in depictions of a major scene, in which the disparity between magnolia-scented appearance and burnt-pork reality is skillfully made apparent. A prelude to this affair worth noting is the ride over to the Wilkes home, during which the O'Hara carriage is passed by the Tarletons' coach. After exchanging greeting of pleasantry, Beatrice Tarleton, the twins' strongly-spirited mother, expresses views which reveal through their unwitting frankness one of the ultimately most injurious Southern attitudes—the valuation of material possessions over consideration for human welfare. Breeder of the finest horseflesh in the County, Mrs. Tarleton often approaches social and familial problems via the principles of animal husbandry. She views the coming Wilkes-Hamilton marriage as an example of faulty close-breeding and the raising of a family as not very much unlike caring for a group of pedigreed steeds. Thus it is not surprising to find her allowing her love for her horses to overrule the demands of patriotism. She firmly refuses Gerald's request to donate them to the cavalry troop being raised by the county. "... my boys can take care of themselves and my horses can't. I'd gladly give the horses free of charge if I knew they were going to be ridden by boys I know, gentlemen used to thoroughbreds. No, I wouldn't hesitate a minute. But let my beauties be at the mercy of backwoodsmen and Crackers who are used to riding mules! No, sir! . . . No, Mr. O'Hara, you're mighty nice to want my horses, but you'd better go to Atlanta and buy some old plugs for your clodhoppers. They'll never know the difference" (p.91).

Contrasts, both within individuals and in character groupings, are key elements in Miss Mitchell's portrayal of the barbecue. Here Charles Hamilton, destined to be Scarlett's ingloriously ill-fated first husband, is introduced. His description is at first presented in conventional historical romance fashion. "He was a nice-looking boy with a riot of soft brown curls on his white forehead and eyes as deep brown, as clean and gentle as a collie dog's" (p.97). This is deflated by Scarlett's undeluded (and later fatally accurate) comment on his appearance. ". . .he looked like a calf waiting for the butcher" (p.98).

From a distance the feast appears to be a typical set-piece of Southern civilized glory until a number of discordant elements become noticeable. There is Scarlett set apart from the tables where the other girls are decorously sitting, each with her own partner. Our heroine had prudently realized that a girl has but two sides and thus decided to establish herself beneath a spreading tree where she could gather a virtually unlimited number of swains about her. The at first pristine quality of the banquet is besmirched by the omniscient author's ability to expose a few unflattering realities. Of most interest here are the characterizations of the married women there. "From Grandma Fontaine, who

was belching frankly with the privilege of her age, to seventeen-year-old Alice Munroe, struggling against the nausea of a first pregnancy, they had their heads together in the endless genealogical and obstetrical discussions that made such gatherings very pleasant and instructive affairs. Casting contemptuous glances at them, Scarlett thought they looked like a clump of fat crows" (pp.100-1).

Though Scarlett's views here may be perceptive, she often unwittingly reveals the mental limitations with which her culture has bounded her. When Charles remarks that Rhett's appearance reminded him of one of the Borgias, her response is typical of many a southern belle.

> Scarlett thought quickly but could remember no family in the County or Atlanta or Savannah by that name.
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> "I don't know them. Is he kin to them? Who are they?"
>
> An odd look came over Charles' face, incredulity and shame struggling with love. Love triumphed as he realized it was enough for a girl to be sweet and gentle and beautiful, without having an education to hamper her charms, and he made swift answer: "The Borgias were Italians."
>
> "Oh." said Scarlett, losing interest, "foreigners." (p.112)

Her limited outlook is controlled by many of the same factors which hamper us today. Chief among these are vanity and self-consideration. Her inability to grasp the import of the coming war is not at all limited to ante-bellum society. Humiliated by Rhett's witnessing of her temper fit after her climactic scene with Ashley, she has no patience with Charles' patriotic sentiments. "Mr. Lincoln again! Didn't men ever think about anything that really mattered? Here was this fool expecting her to be excited about Mr. Lincoln's didoes when her heart was broken and her reputation as good as ruined" (p.124). Once in Atlanta, where she is sent to stay with her aunt, Sarah Jane "Pittypat" Hamilton, and Melanie in order to boost her spirits, Scarlett regards this great military cataclysm of the nineteenth century as something which made the city "alive and exciting" (p.147). Her exultation, however, does not extend to an appreciation or tolerance of the less glamorous aspects of home-front life, such as nursing in makeshift hospitals. Here the object of the satiric criticism is difficult to determine—whether it is Scarlett's inability to adjust to the demands of a crisis or the jingoistic patriotism which exalted bandage-rolling and its attendant drudgery to heroic levels.

The evidence for the latter possibility is strengthened by the beginning of a tone change in the exposition. The foibles of Southern civilization which before elicited a chuckle now bring forth only a realization of their ultimately tragic results. Scarlett comes to be used less as an object of satire than as a clear-headed commentator on a situation rife with pretense and devastating self-deception. Often her views echo those of the author. For example, following a description of the festive spirit

and activities following the heady triumphs of the Valley and Seven Days campaigns, Miss Mitchell comments, "Of course, there were empty chairs and babies who would never see their fathers' faces and unmarked graves by lonely Virginia creeks and in the still mountains of Tennessee, but was that too great a price to pay for such a Cause?" (p.171). Not long after this, while surveying the decorations for a bazaar to raise money for the Confederacy, Scarlett finds it difficult to feel the "white heat of devotion to the Cause" (p.172). In her "hard self-honesty" Scarlett points out some of its all-too-common elements. "The war didn't seem to be a holy affair, but a nuisance that killed men senselessly and cost money and made luxuries hard to get. She saw that she was tired of the endless knitting and the endless bandage rolling and lint picking that roughened the cuticle of her nails. And oh, she was so tired of the hospital! Tired and bored and nauseated with the sickening gangrene smells and the endless moaning, frightened by the look that coming death gave to sunken faces" (p.172). She is likewise unable to respond "properly" to the garland-bedecked portraits of Jefferson Davis and Alexander Stephens here.

> "It looks like an altar," she sniffed. "And the way they all carry on about those two, they might as well be the Father and the Son!" Then smitten with sudden fright at her irreverence she began hastily to cross herself by way of apology but caught herself in time.
>
> "Well, it's true," she argued with her conscience. "Everybody carries on like they were holy and they aren't anything but men, and mighty unattractive looking ones at that." (p.173)

She follows this up with a criticism of her society which, though couched in petty and materialistic terms, nevertheless strikes home at some of the key flaws in the Southern code of mores.

> For a brief moment she considered the unfairness of it all. How short was the time for fun, for pretty clothes, for dancing, for coqueting! Only a few, too few years! Then you married and wore dull-colored dresses and had babies that ruined your waist line and sat in corners at dances with other sober matrons and only emerged to dance with your husband or with old gentlemen who stepped on your feet. If you didn't do these things, the other matrons talked about you and then your reputation was ruined and your family disgraced. It seemed such a terrible waste to spend all your little girlhood learning how to be attractive and how to catch men and then only use the knowledge for a year or two. (p.175)

Rhett's detachment from close commitments to the "Glorious Cause" enables him to be an even more effective satirist than Scarlett in pointing out flaws in the South's rationale. The fact of his acceptance by Atlanta society only when his services are needed is an implicit

comment on its hypocrisy. Although now partially welcomed by the circles that erstwhile rejected him, Rhett never sells out on his integrity. When asked at a musicale about an earlier imputation concerning the holiness of the Cause, he replies, "If you were run over by a railroad train, your death wouldn't sanctify the railroad company, would it?" (p.230). Soon after this, he succeeds admirably in putting down one of his more obnoxious critics. When turning to leave, he is interrupted by a parting sally from one of the Atlanta female buttresses of the Confederacy, Mrs. Fanny Elsing.

> "Let him go. He is a traitor, a speculator! He is a viper that we have nursed to our bosoms!"
>
> Rhett, standing in the hall, his hat in his hand, heard as he was intended to hear and, turning, surveyed the room for a moment. He looked pointedly at Mrs. Elsing's flat bosom, grinned suddenly and, bowing, made his exit. (p.231)

Miss Mitchell's ability to render critical comment on the war from her characters adds to their individualism and appeal. Scarlett's "patriotic" views are generated mainly by her desire for social contacts. "I do get awfully bored when they talk about the Cause, morning, noon, and night. But goodness, Rhett Butler, if I admitted it, nobody would speak to me, and none of the boys would dance with me!" Rhett's reply is typical in its candor. "Ah, yes, and one must be danced with, at all costs. Well, I admire your self-control but I do not find myself equal to it. Nor can I masquerade in a cloak of romance and patriotism, no matter how convenient it might be" (p.239). Rhett's views function to bring Scarlett a good distance from the orthodox precepts inculcated by her mother and enable her later to serve as an even more discerning commentator on the social scene.

At the time of the battle of Gettysburg occurs perhaps the most important tone change. The characters cease to be objects through which Southern shortcomings are either mirrored or commented upon. They grow in stature through the revelation of their ability to endure hardship and travail. As the Union Army advances ever nearer to Atlanta, Scarlett retains her "pragmatically patriotic" point of view. Rhett never gives up his independent outlook. "I wear no uniform and wave no sword and the fortunes of the Confederacy mean nothing to me" (p.305). As the situation increases in seriousness, virtually all satiric content drops out. The Southern response becomes almost nobly tragic, made more poignant by the very believable humanity of the characters. The closing-in of the Union Army is handled with a high degree of historical accuracy and artistic skill. The latter is made evident by the author's power to build tension and creat vivid minor episodes, which by depicting the Southerner responding to a challenge in a heroic or selfless way greatly enhances his sympathetic appeal. A fine example of this occurs when the last reserves are mustered out of the city in a

desperate attempt to halt the onslaught, and Scarlett sees among this pitiful array of aged men and schoolboys Ashley's father riding by, mounted on Mrs. Tarleton's most treasured mare (p.315).

Soon the novel is entirely given over to a straightforward depiction of the sort of vivid engrossing action for which it has become famous. The reader is caught up in the flight from Atlanta, the confrontation of tragedy at Tara, and the battle to survive "the wind that swept through Georgia" in the persons of Sherman's ravagers. With few exceptions the focus after the surrender continues to be on recounting the difficulties faced by Scarlett and the South to survive during the early years of Reconstruction. Not until the heroine is firmly back in a relatively secure social and economic position—married to Frank Kennedy and proprietress of a lumber yard—is the authorial vision once more directed at some petty human flaws in a manner characteristic of the first portion of the story.

This is well exemplified in the treatment of Melanie's reconciliation of opposing factions in Atlanta's resurgent cultural circles. After revealing that she had "diplomatically managed to amalgamate the Lady Harpists, the Gentlemen's Glee Club and the Young Ladies' Mandolin and Guitar Society with the Saturday Night Musical Circle, so that now Atlanta had music worth listening to" (p.734), the author discloses another of this charming and unassuming figure's triumphs, the securing of "equal rights" for Union graves in tending and decorating Atlanta cemeteries. Here the behavior of the more narrow-minded matrons is portrayed in effective mock-heroic fashion.

> Melanie had also been made secretary for both the Association for the Beautification of the Graves of Our Glorious Dead and the Sewing Circle for the Widows and Orphans of the Confederacy. This new honor came to her after an exciting joing meeting of those societies which threatened to end in violence and the severance of lifelong ties of friendship. The question had arisen at the meeting as to whether or not weeds should be removed from the graves of the Union soldiers near those of Confederate soldiers. The appearance of the scraggly Yankee mounds defeated all the efforts of the ladies to beautify those of their own dead. Immediately the fires which smoldered beneath tight basques flamed wildly and the two organizations split up and glared hostilely. The Sewing Circle was in favor of the removal of the weeds, the Ladies of the Beautification were violently opposed.
>
> Mrs. Meade expressed the views of the latter group when she said: "Dig up the weeds off Yankee graves? For two cents, I'd dig up all the Yankees and throw them in the city dump!"
>
> At these ringing words the two associations arose and every lady spoke her mind and no one listened. The meeting was

> being held in Mrs. Merriwether's parlor and Grandpa Merriwether, who had been banished to the kitchen, reported afterwards that the noise sounded just like the opening guns of the battle of Franklin. And, he added, it was a dinged sight safer to be present at the battle of Franklin than at the ladies meeting. (pp. 735-35).

The tonal pattern of the last portion of the book is predominantly straightforward and serious in its portrayal of Scarlett's search for security and happiness during her outwardly successful marriage with Rhett. It is shot through in places with touches of satiric humor, as in the couple's discussion of the architectural style of their new home (p. 858), but on the whole it depends more upon reader-identification with Scarlett for its effects than upon criticism of her. As mentioned before, the reason for the story's success here, where one is truly able to stand along with Scarlett and face the challenges of "another day" is that one has earlier been so thoroughly convinced of her universal human relevance, as revealed by the process of good-natured yet perceptive satire. Like the constructs of her distant literary ancestors in the Elizabethan Age, Margaret Mitchell's world in *Gone With The Wind* effectively represents in microcosm the totality of human experience.

HEMINGWAY AND THE AMERICAN DREAM

BY JAMES B. KLEE*

Very few Americans coming of age in the decades between the two recent great wars could escape altogether Hemingway's influence. Some—the more staid—preferred the "superculture" attitude of Henry James. The rest of us, however, were deeply impressed by Hemingway's existential rawness which fitted what we imagined to be "the facts" of American life. In a curious way Hemingway offered a glimpse of freedom—the old dream of American imigrants and pioneers—but a dream no longer actually experienced in America.

The growing complex of frustrations in contemporary American life were detailed by such writers as Theodore Dreisser, Sinclair Lewis and Upton Sinclair who described the industrial North and Middle-west. The collapse of America's only major aristocratic tradition, that of our great plantation states of the deep South was vividly chronicled by William Faulkner. John Steinbeck and Erskine Caldwell wrote about the decadence of rural life and John O'Hara and F. Scott Fitzgerald recorded the spiritual poverty of the rich. But Hemingway called our attention to new sources of freedom—new horizons in the "old world" of France and Spain, in neglected portions of Western Hemisphere such as the by-passed regions of the Caribbean and, most intriguing of all, the still relatively unknown interior of Africa. "Freedom," like the legendary pot of gold at the end of the rainbow seemed still just over the horizon.

Most American pioneers and immigrants had a curiously negative concept of freedom. They dreamed that it was possible to escape the repression of industrial slums, religious persecution, wasted lands, and other evils consequent upon the industrial revolution but they had little positive picture of what they were escaping *to*, of what lay ahead. Some American experts on westward migration have likened their behavior to the invasions of locusts which lay waste all before them. The brave dream of the migrations west soon burst on the hard realities of a mostly arid, bitter land and the pioneers behaved accordingly. Several species of animals such as the passenger pigeon were exterminated for food and fun. The American buffalo were reduced from herds estimated to have been around seventy million to a few sick hundreds in less than ten years. The American Indian was decimated by massacres and by disease often deliberately spread. When the Donner Party was trapped

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by snow in the Sierra Nevada mountains they ate their Indian guides first because they were not considered human. I am sure, being devout protestant Christians they asked the Lord's blessing as they sat down to their feast.

Few who migrated loved their new lands. For every *Old Jules* (Mari Sandoz) who lovingly nursed an almost impossible farm there were thousands who tore up the thin grass sod and moved on to let their homesteads return not to the previous buffalo range but to desert. Thus, the great American dust bowls were formed. The mountains were denuded of trees for timber. The earth was ripped by "strip mines" whose ugly scars still blemish large sections of the United States. The American dream of Freedom had a negative quality! The hope of perfect freedom, "freedom from," persisted. For some it was to be found outside the United States. Our flights into space still nourish this idea for many. The dream contained an irreconcilable paradox—to be free and to be fulfilled. But to fulfill oneself one must do something and this means, of course, commitment—and commitment requires a withdrawal from perfect "freedom from." While you do one thing you cannot do something else. If you have one woman, what about all the others? Some writers like Henry Miller face this as a logical conclusion which to them is justified. His heroes have all the women they meet even to the point of physical simultaneity. This solution has also been advocated in some of the erotic scenes depicted in Konarak and Khajuraho. Hemingway and F. Scott Fitzgerald did not go that far. They limited their woman to merely a sense of freedom that merged on what later became known as the "good sport" or "party girl" but who stopped short of the mass exhibitions of some of our recent scandals.

This negative sense of freedom is basic to colonial notions of independence and the adolescent notion of freedom from parental restrictions. But with growing sophistication comes an awareness of the necessity of accepting responsibility of limiting freedom in the sense referred to by Erich Fromm in his *Escape from Freedom.* For in the last analysis when perfect "freedom from" is attained one is left very often, as Sartre has pointed out in despair and boredom. One achieves not the "emptiness" sought by the Buddhist thinkers but essentially a negative vacuousness. If the struggle has been against real or fancied restrictions very often the sight of a positive goal is lost. What to do when freedom comes is frequently a most painful problem to face especially if substitutes for the externally restricted activity are not developed. When there are no economic restraints, the solution becomes doing that which is most available—and since one's own physical being is often closest to hand, the appetites and the sex organs are most likely to have first call.

So the problems of Hemingway's world are not the social problems which concerned writers such as John Steinbeck. Rather they are frequently the problems of individuals, not truly involved with the affairs

of the world and who seek fulfillment through the spontaneity of their own sense of physical being. In only one of the three novels set in war time does one find a sense of war, social struggle, nations in clash. Each novel is centered around a lone individual—an ambulance driver who is wounded and falls in love with his nurse—an aging officer in Italy who indulges in a great deal of reflection which comes close to self pity. Only Robert in the novel of the Spanish Civil War (*For Whom the Bell Tolls*) seems also a social character but against such a small social canvas that he hardly represents the concern of the times. Hemingway's protagonist is the lone individual confronting or confronted by nature, by himself, or by other individuals—hunters, bull fighters and one grand old fisherman struggling directly with nature or occasionally a misplaced wife (*The Short Happy Life of Francis Macomber)* or rival (*Snows of Kilimanjaro*). In a less romantic setting we are often given gangsters and prize fighters who belong to an underworld equally as primitive.

To Americans the memory of their recent confrontation with nature was still vivid. A writer who could keep up the dream that such a life was still authentic somewhere else, a writer who could capture primitive conflict between man and his immediate surroundings—such a writer was to be treasured. Many of us received him in that spirit. On my first trip to Mexico I turned to Hemingway and saw the bullring through his eyes as so beautifully depicted in *Death in the Afternoon.* As a demonstration of ultimate encounter the bull fight is conceivable. Although I never saw a really good bull fight I did see two Americans, "athletic" type young men obviously experienced with cattle, get into the ring with a man-wise bull. They were repeatedly tossed and were no match for this bull who had learned that the man and not the red cape is his chief target. A bull who stays in the ring without being killed for longer than twenty minutes will make this discovery. No man stands a chance in an encounter with such a bull.

Shortly after this I visited a slaughter house where the tourists were not permitted to see the actual killing of the animals. This was considered too ugly. But to eat is to kill and the sin of death is always upon us as long as we eat other creatures, plant or animal. Hemingway is excellent at communicating this sense of the elemental and essential encounter between man and nature.

Big game fishing is also such an encounter be it for pay as with Harry Morgan (*To Have and to Have Not*) or for ultimate human dignity as with the old man (*The Old Man and the Sea*). My attitudes about professional game fishing preceded my own direct experience and came first through Hemingway via Harry Morgan. I, too, saw the beautiful marlin strike, leap, run, and after a prolonged struggle be brought to the boat. And the fish is not always defeated. I have seen huge hooks straightened, nylon lines and steel wire snapped after hours of struggle.

We once lost a huge tuna after seven hours of conflict. These were for me among the most intense experiences of life. And so I say I speak as a witness to Hemingway's major theme. I am sure if I ever go to Africa I shall read his novels and stories first.

As an individual I encountered the nature Hemingway addressed to us almost. I say almost because one of my most vivid recollections is a final sequence in a movie based on the last story in *To Have and Have Not.* John Garfield, then at his zenith as a star played Harry Morgan. The scene is the quay. Morgan has just returned wounded from a smuggling trip which ended in failure. The police await him and carry him off the ship. But his Negro helper has been killed. And as the crowd of police, doctors and reporters leave the dock we see the mate's bewildered young boy, a lad about five or six years, standing there alone in uncomprehending patience waiting vainly for his father to come ashore too. There he stands a single small lone figure left behind by the bustling crowd. The camera remains focused on him as it gradually pulls away and he becomes smaller and more alone until finally the entire scene fades out completely. This lack of concern with everyone else so vividly symbolized by this little boy was also part of the American Dream.

That it was the American Dream Hemingway so eloquently manifested I think was evidenced not only by the sales popularity of his books and their use in college literature courses but also especially by their frequent and detailed conversion to motion pictures. Most of the novels have been so used and many of the short stories formed the basis of very popular films. Generally these were major productions with top ranking Hollywood stars in the leading roles. Gary Cooper, who was cast in a number of Hemingway type roles, exemplified for the American people, the non-social individual in conflict with nature or with men exclusively bad, demonic at best. They were rarely "social" conflicts. One of Cooper's first major roles was with Helen Hayes, the "First Lady" of the American stage and screen at the time, in *Farewell to Arms.* He also played Robert Jordan in *For Whom the Bell Tolls.* Humphrey Bogart made one of the sections of *To Have and To Have Not.* John Garfield made another. Both men were famous for their characterizations of underworld characters, the City's primitive man. Gregory Peck made *The Snows of Kilimanjaro.* Burt Lancaster made the *Killers,* one of the great films of the time. Two films have been made of *The Sun Also Rises,* the most recent with Ava Gardner. When Hollywood gives this much attention and devotion to the works of an author one can be sure that these works have a wide range of appeal for the American public.

The tough, private individual of integrity, this was the typical Hemingway hero—a hero who has his counterpart in the "Western" story and in the detective story especially the "tough" school as rep-

resented by writers such as Dashiell Hammet and Raymond Chandler. Hammet's Sam Spade expressed the typically American value system in a speech which he makes when an attempt is made to dissuade him from investigating the murder of his partner, an unsavory character, who had been cheating Spade in business. Despite threats and cajolery Spade says he will continue his investigation not to serve justice, which has been well served already, but because it is a job to be done. He owes it to his client who has paid for his services. Sam Spade expresses in this speech a sense of responsibility to his job and to his conscience. This was an attitude greatly admired by Americans at this time and which Thorsten Veblen called "the instinct for workmanship." William James wrote that he had once asked a carpenter why he spent so much time and effort on the backs of drawers in a chest. "After all," said James, "No one ever sees the back of the drawer." "I do," replied the carpenter and went on with his work. The American Dream required complete integrity of the individual to his job—to his role as he conceived it. But the individual, authentic only in this role, was typically American.

As all modes of life became more and more socialized this kind of individualism was no longer sufficient. Perhaps it will come again. Perhaps it is most needed now in the recently independent ex-colonial nations where there is primarily an internal job to be done.

But in this atomic world, this world of reduced physical and temporal dimensions, a more social conscience is needed. Let us hope that it will be not merely social but that it will contain as well the authentic individual of integrity that Hemingway so movingly created for us.

D. H. LAWRENCE'S *THE MAN WHO DIED*: A PSYCHOLOGICAL AND ARCHETYPAL INTERPRETATION

BY MICHAEL HALTRESHT*

At one level, *The Man Who Died* is just another attack by D. H. Lawrence on some of the basic principles of Christianity. In Lawrence's view, love for one's neighbor, a belief in the equal dignity and worth of all men, and sublimation of one's "carnal" side are impracticable, if not insidiously demoralizing. Altruistic love for one's neighbor tends to degenerate into a power-driven attempt to dominate him, since the loved neighbor is expected to show his gratitude by submissiveness.[1] A democratic faith in the equal merit of all human beings, Lawrence felt, not only ignores the fact that some individuals are worthier than others, but it also tends to reduce people into undifferentiated mass men. Such equalitarianism is disastrous, for a society cannot thrive unless its great mediocre majority recognizes and obeys the superior individual. Finally, the emphasis placed by Christianity on reununciation and spiritual growth is, to Lawrence, a preposterous and ruinous denial of earthly reality: man "needs earthly bread, the satisfaction of his physical appetites . . ."[2]

Whether or not Lawrence's objections to Christianity are as profound as Hough finds them, they are certainly essential to the structural and thematic dialectics of *The Man Who Died.* The *thesis* of the work is Christ's meekness and self-abnegation as Lawrence understands them: an escape from physical reality as well as a subtle drive for social power. You must imitate and obey me because I am good! Hence the failure of Jesus. Attempting to dominate people, the man inevitably is rejected and crucified. Moreover, in the excesses of his righteous otherworldliness, Christ cuts himself off from nature and from his "lower" side. The *antithesis* of this unconditional "idealism" is the bestial sensuality of those who go to the other extreme and reject spiritual values altogether. Their symbols in Lawrence's fable are the Egyptian slaves and the "carnal", and surprisingly human, cock. Lawrence's *synthesis* comes at the climax of his novelette, in the

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[1] Graham Hough, "Lawrence's Quarrel with Christianity: *The Man Who Died*," Mark Spilka, ed., *D. H. Lawrence: A Collection of Critical Essays* (Englewood Cliffs: Prentice-Hall, 1963), pp. 101-6.

[2] *Ibid.*, p. 104.

union of Christ with the priestess of Isis. This union is ideal because the relationship of the two is physical as well as spiritual, sexually aggressive as well as tender, selfish but also other-oriented, intense and passionate at the same time that it is expected to terminate as soon as the passion has spent itself. Soul and body thus, in Lawrence's intention, receive their due. Neither is overwhelmed by the other. The relationship is mature also in that it is asocial. Having outgrown his early messianic ambitions, Christ now wisely seeks only his *individual* salvation, far from the madding crowd.

This dialectical pattern is then the surface import of *The Man Who Died.* What needs to be emphasized, however, is that the novelette contains much more than this familiar Lawrentian advocacy of asocial individualism, free love, and (as one Lawrence critic put it) "more and better intercourses." At its subsurface, archetypal level, in the form of authentic, intuitive symbolism, the work expresses its author's extraordinarily fascinating perception of time and reality. The ultimate essence of the physical and spiritual world is a cosmic principle of organic change—a life force that manifests itself in the phenomena of inanimate nature no less than it does in the growth and decay of organisms. Death itself is a phase of this universal energy; indeed, through the metamorphosis of dissolution a higher form of life may be achieved. This is the deeper and truer meaning of the work.

At this subsurface level, the central symbol of the novelette is neither the cock nor the priestess, as Hough suggests, but rather Christ himself, for, in his life, death, and rebirth, "the man who died" is a multiple symbol of the universal energy in all its manifestations. At one level, Jesus symbolizes the eternal cyclicity of the day, or the perpetual diurnal processes of "the natural world or morning and evening, forever undying."[3] He is *Cristus, sol,* the sun god. He wakes up from his "death" at dawn (p. 7), and his subsequent alternation of periods of activity and torpor parallels the cycles of the sun. At night Christ is shut up in "the dark house" of the peasant, while during the day he is outdoors (pp. 17-19). Appropriately, his wandering, after he leaves Jerusalem, is always to the west: "I go west as the sun goes" (p. 68). Thus Lawrence "paganizes," or rather "re-paganizes," the traditional Judaic-Christian conception of God as a "sun of righteousness," a "sun and a shield" with "grace and glory" (Psalms 84:11). What seems to stand out in Lawrence's rendering is not the spiritual light of *Cristus, sol* but the cyclicity, eternity, and vital energy of nature, as focused in its undying sun-god.

Another cycle that Lawrence's Christ reflects is the cycle of the vegetation and the seasons, which, of course, is closely related to the revolutions of the sun. Again Lawrence the mystic and novelist takes a

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[3] D. H. Lawrence, *The Man Who Died* (New York: Knopf, 1928), p. 11.

familiar symbol of Jesus and, by restoring it to a rather literal sense, relates Christianity to the pagan religions in which it seems to be rooted. For Jesus is not only a sun but also a good *seed*, a "corn of wheat" that falls into the ground and dies," but subsequently revives and "brings forth much fruit."[4] To Lawrence this Biblical seed symbolism evidently suggested a pagan vegetation god. Having been "buried in a garden," Christ "wakes up" in the spring, still "numb and cold, inside a carved hole in the rock" (p. 7), all tied up in "bandages." He does not wish to return to life, but he must. "Strength came from somewhere" (p. 9)—from the immanent will of nature—and the husks fall away. Slowly he forces his way out of the soil just as the plant does. The fact that the garden contains such evergreen plants as the laurel and the myrtle emphasizes Lawrence's point about the eternity of the vegetation. There is no "death," only the semblance of it.

At a third level, Lawrence's Christ epitomizes the cycle of human life from gestation, through birth, childhood, and maturity, to the decline of life in old age, ending in death, in preparation for a new cycle, and so on forever. Thus Christ's rising from the dead is rendered, among other things, as the experience of being born. And again Lawrence interprets a figurative Biblical idea (one must be "born again") in a literal fashion. Having died, Christ is actually born a second time. The "deep cavity" (p. 34) in which he has been sleeping "tied up" (p. 4) and cramped is the womb, and the "bandages" are the fluid in which the foetus is immersed. The "deep, deep nausea" that Christ experiences as he faces life is the birth trauma so much emphasized by some psychoanalysts. Jesus does not desire to be born, but he must: he is forced out into the cold world, head first (pp. 7-8).

> Strength came from nowhere, from revulsion; there was a crash and a wave of light, and the dead man was crouching in his lair .... And the strange, piercing keenness of daybreak's sharp breath was on him. It meant full awakening.
>
> Slowly slowly he crept down ... Bandages and linen and perfume fell away, and he crouched on the ground against the wall of rock ... with unspeakable pain ...

The remainder of the story traces the growth, then decline, of Christ the son of man. In the first part of the narrative Jesus is a young man. In the second part, his hair is streaked with silver and his face is worn and aged. The sea voyage upon which Jesus embarks at the close of the work is clearly the voyage of death—from which the god will return: "So let the boat carry me. Tomorrow is another day" (p. 103).

Christ, to Lawrence, was symbolic also of the psychic (and psychosexual) cyclicity of life, though here we are treading on less certain

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[4] See St. John 12:24. Christ's statement about the corn of wheat shortly precedes His betrayal and crucifixion.

ground. Looking at this cyclicity in terms of interpersonal relationships, we find Jesus maturing slowly and, in the process, moving through several patterns of interpersonal relationships. Initially—prior to his crucifixion—the man represents what Lawrence suggests is an "immature" orientation of undiscriminating love toward the masses—toward all people, regardless of class and intrinsic worth. In his bitterness after the crucifixion, Lawrence's Christ swings to an attitude of sullen indifference and willful self-isolation. Subsequently, after his years of wandering, the man achieves full emotional-spiritual maturity. He becomes capable of an intimate relationship with the priestess of Isis, a heterosexual bond that brings him a sense of completeness and yet does not deprive him of his identity, nor impels him to dominate the partner in the relationship.

Viewed psychosexually, however, the maturation of Lawrence's Christ is more complex. Christ's gentle life prior to the crucifixion, and especially his chastity, are implicitly interpreted by Lawrence as expressions of effeminacy and fear of women, and so the wound in the side becomes, in Lawrence's fable, a symbol of psychic castration and, evidently, sexual impotence. What should be emphasized is that Lawrence here, as at the other levels, of his fable, is dramatizing a *universal* pattern. The psychosexual incapacity of the protagonist is not accidental and it is not unique. Rather, the development of Jesus is the supposedly universal progression from the Oedipal entanglement with the mother, through hostility, anxiety, and rebelliousness, to a mature extrafamilial heterosexuality and a sense of liberation. This theme is of course nothing new in Lawrence, yet *The Man Who Died* does seem to have the artistic advantage over, say, *Sons and Lovers* in that the latter work renders this theme exclusively through symbolism. And the symbolism is so subtle that it is conceivable that Lawrence himself was unaware that he was again dealing with his lifelong *idee fixe.*

Thus the narrative opens with a seemingly pointless description of a certain rooster. The rooster is an exceptionally potent, saucy and flamboyant specimen, all red and with a conspicuous fiery comb—a cock who "is good for twenty hens" (p. 4). But the peasant and his wife who own the cock think that the animal is too lively, and so the peasant, with the tacit approval of his spouse, ties the cock by the leg, with the result that the animal can no longer freely chase hens around the yard.

The incident lends itself to interpretation in terms of the Oedipal situation. The cock, a phallic symbol from one perspective[5], is the "cocky," presumptuous son; the crude peasant is the castrating father—the dreaded violent man that Lawrence vividly evokes in his half-auto-

[5] See, e.g., Angel Garma, *The Psychoanalysis of Dreams* (New York: Delta, 1966), figure 42 ("Depression").

biographical *Sons and Lovers.* The cord by which the cock is confined is "the silver cord" of maternal fixation at the same time that it suggests inhibitions due to fears of the punitive father and to the incest barrier. The escape of the cock and his ultimate full living at a distant barnyard, amidst friendly hens, stands for the final heterosexual adjustment that most men achieve.

Lawrence's shift, without any transition, from the story of the cock to the waking up of Jesus alerts one to the analogy between the "psychosexual" histories of the two. Christ, too, is literally tied up when he wakes up, and he too cannot fully respond to the "electricity" (p. 11) of nature. Later, while the peasant is away, his wife feeds the helpless Christ, and she does so (like Mrs. Morel in *Sons and Lovers)* in a way that is superficially maternal but, in effect, seductive: "He knew she wished he would desire her. . . ." "She wanted the embrace of his body . . ." (pp. 32, 33). But Christ cannot, in his "castration" respond to her, though he "would have desired her if he could" (p. 32). He is paralyzed.

The solution for the young man is to escape from home. Christ (like Lawrence) sets out on his wanderings, and his quest is, for a long time, troubled and despairing, for he is unable to break through his continuing fear of contact with others (lawrence's "psychoanalytic" interpretation of Christ's *Noli me tangere).* But Christ does finally meet the right woman. The priestess of Isis is the "Lawrencian" combination mother, wife, and goddess. Seductive and rejecting, dreamy and practical, submissive and haughty, this virgin is, at twenty-eight, ready for a mature relationship. And so is Jesus. Like other "intellectualized" Lawrence characters (Paul Morel, Rupert Birkin, Gerald Crich), the still-inadequate man is suddenly overcome by anxiety in the presence of the woman—a sense of vulnerability indicated by the man's extreme embarrassment about his physical nakedness, especially about his telltale scar. Thanks, however, to the gentle ministrations of the woman, who rhythmically rubs the wounds with some .nysterious ointment, the man is cured of his impotence and is made whole. His discovery of sexuality (his "rising to the Father") is the climax of the story.

The climactic male-female union is, however, much more than a sorely needed proof of a man's virility. Here we come to the archetypal level of the fable, for the climactic event has a far-reaching occult import. It is an affirmation of life and order and of the possibility of reconciling the opposites of experience: maleness and femaleness, darkness and light, strength and receptivity. (The dark location—part cave, part temple—evidently symbolizes the unconscious, where this archetypal union takes place.) Thus Christ is repeatedly associated with darkness. He is a "dark figure" in "a cloak of gray homespun" and a "dark hat," and he has a dark beard, dark eyes, and a dark face. In contrast, the pure and receptive priestess is rendered in soft, pastel colors. She wears a yellow robe or a saffron mantle, a white tunic,

gilded sandals, and a "gold net," and she has "ivory feet" and "soft, golden depths" (p. 59). The darkness thus associated with the male seems to body forth the mysterious, awesome nature of the "masculine" aspects of the unconscious (the *animus*), while the whiteness of the woman appears to reflect the benign, creative aspect of the unconscious (the *anima*).

Other attributes of the man and the woman add the idea of fertility to the concepts of intergration and "wholeness." The man is a subterranean "dark sun" (p. 56). The sun image endows him with the symbolism of male potency[6], whose mysteriousness is expressed by its subterranean source and by its "darkness." The lotus-like woman, on the other hand, is connected with the flower-like sea and with the land with its "hollow slopes" (p. 67) and "the hollow by the tiny spring" (p. 81). The womb symbolism of the flower, the sea, and the fecund earth is quite familiar. In brief, the union of Christ and Isis is a marriage of the higher and lower elements of life, of energy and passivity, of phallus and womb. It is the reconciliation of the physical and spiritual, "masculine" and "feminine," dimensions of one's personality.

This leads us to the last level of Lawrence's sequel to the traditional story of Christ. Lawrence has a certain half-anthropological, half-mystic theory about successive religions. Adonis, Osiris, Christ, and Quetzalcoatl are cognate—if you will, are the *same* god under different masks—for each of them symbolizes the basic cyclicity of nature, especially as manifested in the pattern of the seasons. In keeping with this theory, Lawrence's Christ, after his death, is transformed into Osiris (p. 71). Gods, it appears, die and return to life in a cycle no less eternal and inevitable than those of the sun, the rhythm of the seasons and the vegetation, the pattern of individual destiny, or the sexual cycle of desire and satiation. Ultimately there is neither beginning nor an ending, thanks to the "urge and urge and urge,/ Always the procreant urge of the world" (Whitman). Or as Lawrence puts it,

> And the man who had died watched the unsteady, rocking vibration of the bent bird, and it was not the bird he saw but one wavetip of life overlapping for a minute another, in the tide of the swaying ocean of life. And the destiny of life seemed more fierce and compulsive to him than the destiny of death. The doom of death was a shadow compared to the raging destiny of life, the determined surge of life.

Such an interpretation of the Christ story may or may not impress the individual reader as an improvement on the Good Book, or at least a cogent interpretation of it (as distinguished from free projection).

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[6] An interesting discussion of the phallic symbolism among many pagan peoples, of the "rejuvenating" sun appears in Emil A. Gutheil, M.D., *The Handbook of Dream Analysis* (New York: Washington Square Press, 1966), pp. 144-45.

But this was Lawrence's conception of life and of the Perfect Man, and to those to whom this mystic faith appeals, *The Man Who Died* will probably be the magnificent story of the man who did *not* die—the story of inevitable resurrection and unending life.

WISE POLITICIANS, TAXES, AND INFLATION

BY ROBERT P. VICHAS*

It is unlikely that a wise politician would favor campaigning for reelection during the month in which most taxpayers file their tax return. A six month interval, however, has proved sufficiently long to exceed the memory span of many voters. The 1970 pattern may have followed a similar cycle for a number of taxpayers:

January—Little concern over taxes. Many W-2s came in late in January.

February—Plan to file return early, reserve next week-end for the job. Probably will not have to pay in much may even get a little back.

March—Anxiety develops as April nears, coupled with slight anger both with self and with the government.

April—Files return on April 12. Takes anger out on family, friends, and co-workers. Had to pay in considerably more than anticipated. Tightens budget.

May—Anger subsides as he talks with fellow taxpayers. All in same boat.

June—Planning vacation. April ordeal nearly forgotten. Wishes he had April's tax money for July's vacation.

July—Vacation. Forgot about taxes.

Election Time—Poor memory. Votes for big spender.

Perhaps we all need to be reminded periodically that we will experience many "Aprils." Perhaps, too, we should recognize the inconsistencies in the present tax laws. An example of ambiguous treatment of capital losses is the paragraph titled, "Capital Assets—Defined," in the tax manual. By definition, capital losses on all defined assets—including money—should be an allowable deduction.

Every individual faces at least three types of financial decisions. He must decide on (1) his time-consumption pattern, (2) the size and shape of the return on his investments, and, (3) the sources of funds for these two uses.

The consumption pattern of an individual over his lifetime depends upon many factors which are not related to the income he receives

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each year. When he is young he may prefer to accumulate a house and durable goods and consume at a rate that exceeds his annual earnings. He may choose to borrow from others in order to raise his current level of consumption. During a portion of his life he will be repaying past obligations and accumulating wealth for his retirement and his heirs. When he retires, his expenditures may exceed his income if he chooses to spend some of his past savings.

How will he decide on the best pattern of spending and saving during his lifetime? His barber, congressman, or neighbor may readily offer considerable advice on the subject; but only the individual, acting rationally on his own, can best decide how to use his income to obtain the highest level of satisfaction.

When an individual elects to forego current consumption, he is immediately faced with the question of what will be the form in which he will hold these unspent funds. The saver may be faced with a large number of opportunities for investment. In organizing his investment portfolio, the saver will consider the risk of various investments relative to their return, their liquidity relative to his future consumption needs, and his own tastes and preferences for different assets.

The individual will consume, invest, and borrow in a pattern that will produce the greatest possible satisfaction within his budget. He will choose a desired pattern of consumption *now* or consumption *later.* Deferred consumption implies that he will select an investment portfolio that is consistent with his objectives and personal preferences.

Net worth is built up over a portion of an individual's life span for spending after retirement and sometimes to leave something for his heirs. In a world of uncertainty, assets are accumulated as a precautionary reserve against possible contingencies, for speculative purposes, sometimes for their pyschic income, for portfolio diversification to reduce total risk, or because it may preferable to own an asset instead of renting it.[1]

If one type of asset yields more than another, it would be logical to expect savers to switch to the better-paying asset. But many savers have too little to take advantage of the full range of investment opportunities and lack the sophistication and market knowledge to respond to moderate changes in asset returns. These savers will tend to retain the lower-yielding assets.

Another asset—money—produces no return in kind. Cash in your pocket does not produce more money. A checking account (also defined as money) does not grow. It may even decline in size as a result of service charge debits or a debit for personalized money (printed

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[1] Basil J. Moore, *An Introduction to the Theory of Finance* (New York: The Free Press, 1968), pp. 66-67.

checks). Why, then, will a rational investor choose money, which generates no income, as a form to hold a portion of his wealth?

What is money?[2] Functionally we can define money as a means of payment and unit of account. This definition includes coin and currency—a non interest-bearing debt of the government—and commercial banks' demand deposits. How can money, which produces no income, compete with other financial assets that do? The expected answer to this question is that money provides *exchange convenience* (something universally acceptable in payment of purchases and obligations) and *capital certainty.*

Capital certainty means that money is also demanded for asset purposes—for the permanent wealth portfolios of savers. Because of the "attribute" of greater certainty of future value as compared with other assets, money permits the saver to reduce portfolio risk through diversification. Money, held as an asset, produces no income, but it may reduce the risk of possible future losses associated with the purchase of various assets. In other words, money may be accumulated not for any income it produces but because of other "services" or utilities that it furnishes to its owner.

There is also the possibility of capital gains or losses associated with the holding of money. The value of money depends upon its purchasing power. If the price level rises (inflation), then more money is required to purchase individual goods. Therefore, each dollar that we hold in cash or in the form of a checking account buys less, the purchasing power of money declines. On the other hand, if the general price level falls, the purchasing power of money increases (not a likely prospect these days). We can say that the total return from holding money depends upon those "services" mentioned above plus changes in the real value of money—capital gains or losses resulting from changes in the price level. Capital gains are usually considered taxable income and capital losses are usually deductible.

According to the Internal Revenue Service Manual, *Your Federal Income Tax,* "Everything you own is a capital asset . . . ." A brief list of exceptions follow. The exceptions are: stock-in-trade, inventory, business accounts or notes receivable, depreciable or real property used in business, and a copyright or similar property.

If an individual's portfolio consists of corporate bonds, ownership shares in a firm, and money, and if losses are realized in all three cate-

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[2] See the article by Milton Friedman, "Factors Affecting the Level of Interest Rates," in *Coeval Economics: A Book of Readings,* edited by Robert P. Vichas & W. Glenn Moore (Berkeley: McCutchan Publishing Corp., 1970), p. 233ff.

gories, then a decline in the purchasing power of money represents a real loss to the owner and should be an allowable deduction.[3]

At least a loss on many assets are a deductible tax item but with such a limiting qualification that risk-taking is discouraged. If the saver adds money to his portfolio to reduce over-all risk, he is penalized when a loss in purchasing power results. Risk-taking is penalized by the tax limitation on short-term losses.[4] Risk-aversion is penalized because of the "tax" imposed on money through loss of purchasing power.

While nearly all savers are affected by an unjust income tax code, it is extremely more difficult for the small and less-sophisticated investor to escape tax by inflation. His range of investment opportunities may be limited to money, savings deposits and shares, retirement funds, insurance, long-term government bonds, and similar low-yield instruments.[5] Since the investor cannot deduct these losses in purchasing power from his income tax liability, the central government has effectively taxed away part of the individual's wealth.

The result can cause the saver to further restrict consumption in order to restore his wealth accumulation objectives. If he can only purchase from a limited range of assets which produce a return insufficient to adequately offset inflationary losses, then the small saver is a slave to the whole cycle of legislation upon which he becomes dependent to survive. His voting behavior is locked-in—a victim of wise politicians, taxes, and inflation.

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[3] Unfortunately, when a dollar is also the unit of account, a means of payment, and defines liquidity, further complications arise. The sale of a corporate share can involve a double loss—one in nominal terms and a second loss of money in real terms. Only the first loss is deductible. By the same token, a gain on paper may occur when, in real terms, there is a loss because the dollar received in sale was worth less than the dollar paid at the time of purchase. For an interesting article on this point, see Henry Hazlitt, "One-sided Capital-Gains Tax," *The Freeman,* XIX, No. 5 (1969), 270-71.

[4] Deductions against income are limited to $1.000 a year on short-term capital losses.

[5] The decision in early 1970 of the Federal Reserve Board to prohibit sales in small denominations of capital bank notes represents another door closed to the small saver.

ABSTRACTS of MASTERS THESES

Baglin, Peter Michael (Psychology, December, 1970)*

SUICIDE

There were over 25,000 reported successful suicides and approximately 100,000 people made suicidal attempts last year indicating a serious national problem. Philosophical and historical approaches to suicide have always been a major concern of man. Although many classification schemes have been proposed, the major work on suicide is still Emile Durkheim's 1897 essay *Suicide.* Despite efforts to refine it by combining psychological and sociological approaches the work has not been replaced.

Dynamically suicide has many motives, leading from symptoms of rejection to depression. Depression is the chief indicator of a potential suicide, but not the only one. There seems to be a definite difference in the behavior patterns of attempted and completed suicides. It is now considered that these represent different types of suicidal behavior.

Efforts of volunteer personnel in Suicide Prevention Services bring the potential suicide into immediate involvement with the personnel. It is an intense and absorbing experience, often extending into the family of the volunteers. Beyond the study of suicide there are the ultimate questions of the value of life and death. Man is so many things, is death not part of the way man lives? Suicide magnifies the mystery and points out the frailty of man.

Baker, Gerald Kenneth (Psychology, August, 1970)

AN ATTITUDINAL ASSESSMENT OF THE DEATH AND AGING PROCESS

Past studies concerning man's attitude toward death and aging, (e.g., Feifel, 1956), indicate the failure of researchers to employ a young population as a comparison group in attitude surveys. The present study attempts to enlarge upon the scope by investigating attitudes toward an increasing age and by using subjects whose ages fell into three specific groupings. The attitude assessment device was a semantic differential questionnaire composed of scales representing three factors

*"Psychology" is the awarding department and "December, 1970" is the time of completion of all requirements for the degree.

of judgment. One of the factors, the evaluative, served as a measure of attitude, while the remaining factors of potency and activity provided additional information on the age decades judged.

Bledsoe, Eugene (English, August, 1970)

THE FIRE OF BOUGHS: A THEMATIC STUDY OF SELECTED WORKS OF BYRON HERBERT REECE

Byron Herbert Reece, who committed suicide June 3, 1958 in a room on the campus of Young Harris College, was one of the most popular Georgia writers of his day. He published hundreds of pieces of verse, several collected volumes, and two novels. He was a popular lecturer at writer's conferences, and he taught creative writing at both Emory University in Atlanta and the University of California in Los Angeles. Ralph McGill, John Gould Fletcher, and Jesse Stuart were prominent among his admirers.

Reece's verse often concerns man's mutability, his kinship with nature. Lost innocence, sin, frustrated love, and death are common subjects, especially in the ballads. In the novels, *Better a Dinner of Herbs* and *The Hawk and the Sun,* man is not only mutable, violent, and often trapped by fate in a mechanistic universe, but also grotesque, perverted, and frustrated in love.

Bolin, Thomas Moody (Psychology, December, 1970)

UNCONVENTIONAL HEALING METHODS BASED UPON FAITH IN CARROLL COUNTY, GEORGIA

The study was an in-the-field type in which the interviewer made a survey of practicing Carroll County faith healers and some of his clients or patients. This study was based on the premise that faith healers have power to cure certain diseases and that their power and their patient's ability to achieve a state of well being are based on faith and a type of primitive psychotherapy. The faith healers deal with both mental and physical disorders. The study included males and females in the Negro and Caucasian races. The results of this investigation show that faith healers are approximately 85% successful in terms of cure rate and that they have unique abilities in gaining the confidence of the patient and developing a feeling of repose concerning the situation at hand.

Braswell, Michael Calvin (Psychology, June, 1970)

GROWTH AND PREJUDICE

If prejudice is viewed as to pre-judge, it can be either beneficial or non-beneficial to himself as well as to others. Prejudice in terms of specific preferences (i.e., food and clothes) and general attitudes is taught both intellectually and experientially through education (meaning both the informal aspects of the home as well as the more formal institutional setting). Through education the individual's prejudice leads him toward a beneficial hope—a prejudice for possibility, or toward non-beneficial hopelessness—a rigid prejudice that excludes possibility.

Various studies indicate that non-beneficial prejudice can be alleviated to some degree by the mere exposure that time affords. In an atmosphrere of inclusive love, the individual can, with time, emerge from non-beneficial prejudice and hopelessness toward beneficial prejudice and hope. In such an atmosphere the individual can take part in and at the same time be aware of positive growth.

Butler, Cheryl Charlette (English, August, 1969)

COURT SATIRE IN THREE PLAYS
BY BEAUMONT AND FLETCHER

Three plays of Francis Beaumont and John Fletcher, *Philaster, The Maid's Tragedy,* and *A King and No King,* contain court satire. My thesis suggests that the plays present a negative view of courts in which can be found "discernible historical particulars." These particulars are evident in James I and his court.

Chapter II, in which James I and his court are discussed, forms the basis for the following chapters. Evils similar to those displayed by James, his courtiers, and the women of his court can be found in these three plays. It is these evils and the people responsible for them which constitute the particulars necessary for satire.

The kings of Beaumont and Fletcher, discussed in Chapter III, evince many evils which correspond to those of James I. With as many evils in both the dramatic and the real world, it is not surprising that we derive a comment on actual kingship from these plays—this comment is emphatically negative.

In Chapter IV a discussion of the courtiers of the plays shows the negative aspect of the court to an even greater extent. These courtiers establish the characteristics of the court as immortality, emptiness, and imbecility.

Chapter V again presents a negative view of the court which in numerous ways mirrors the court of James I. The women of the court, who are dealt with in this chapter, if not guilty of any definite, outstanding evil are either vacuous or imbecilic, or they are maligned to such an extent that they appear grossly evil.

Crowe, Anne Claire (English, December, 1969)

THE HORATIAN INFLUENCE ON POPE'S *AN ESSAY ON CRITICISM*

That Alexander Pope's *An Essay on Criticism* is a close and intentional imitation of Horace's *The Art of Poetry* is demonstrated by the presence of unity as the central theme and by the use of Horatian techniques and phrasing. Pope's correspondence during the years 1706-1710 provides evidence that he was sufficiently familiar with Horace's writings to have employed *The Art of Poetry* as a model for a definition of the literary art.

Both Horace and Pope develop the theme of unity and advocate the attainment of unity in composition through observance of decorum and avoidance of excess. In addition, both recognize the necessity for the union of wit (inspiration) and judgment (reason). In following Horace, Pope includes three techniques in his *Essay* found in *The Art Of Poetry:* the character sketch, the three-part structure, and the conversational manner. In the character sketch Pope adopts two Horatian devices. First, he creates sketches which are a combination of the type and the portrait, and, second, through placement, he uses the sketches to emphasize an assertion. The classical three-part division of content in *The Art of Poetry* is paralleled by Pope in the content of each of the three parts of the *Essay.* Finally, Pope incorporates two methods used by Horace to achieve a conversational manner, an informal introduction and dialogue.

Due to the neoclassical demand for imitation, Pope was obliged, as a serious poet, to model the *Essay* after a classical work. Imitation in the eighteenth century was derived from a combination of Horace's advice to follow the ancients and from the eighteenth-century rationalistic concept that only the ancient and universal was valid. Because of its compatibility with eighteenth-century beliefs and its popularity throughout English literary development, *The Art of Poetry* was the most suitable classical work on which to base a neoclassical statement of critical principles. Since Pope not only developed Horace's theme of unity, but also incorporated Horatian techniques and words, the obvious model for *An Essay on Criticism* would seem to have been *The Art of Poetry.*

Ebertowski, James Robert (Psychology, June, 1970)

THE DAEMONIC ASPECTS OF RELIGION

This thesis suggests man's actions are both good and evil and implies his world is also filled with this same pluralism. Man's awareness of his daemonic nature is one step toward his self-acceptance or self-affirmation. Self-affirmation is the affirming of man's daemonic nature.

The thesis also reviews Rollo May's idea that the anxiety of our age is due to man's fear of death and that he tries to avoid this consciousness of death through sex. This thesis presents another theory which states that the anxiety of our age results from the death of the species *Homo sapiens* and from the lack of permanence in man's theories of the cosmic process or eternity. The idea of man evolving toward the cosmos is man's fear. Paradoxically man will lose more and more of his sense of permanence with this approach toward the constantly flowing cosmic process.

Today's modern society keeps approaching the ipse-sexual (sexuality of self) unity of all things. In this way it wills its own death, because when man loses his daemonic nature, he loses the plurality which is needed for survival and growth.

Ganyard, Paul Ellsworth (Psychology, August, 1970)

AN INVESTIGATION OF THE MARATHON ENCOUNTER EXPERIENCE AS A METHOD FOR THE RELIEVING OF LONELINESS ANXIETY

This study investigated the marathon encounter experience as a means of relieving Loneliness Anxiety. Eight participants of a 24-hour marathon were given a pretest and posttest experimental measure of Loneliness Anxiety. The group mean scores and a one-tailed "t" test of significant difference between means for pretest and posttest scores on the Loneliness Anxiety Scale (LAS) were then calculated. The reduction of Loneliness Anxiety by the marathon experience as measured by the LAS was significant ($t=1.34$; $p \leq 0.10$).

Hord, Jack Clifford (Psychology, December, 1970)

AN INQUIRY INTO THE RELATIONSHIP OF LABELING TO HUMAN GROWTH AND DEVELOPMENT

Human beings are constantly changing and growing and the process, in a creative sense, is a "flowing." When a person is aware of, and

free to express his own uniqueness and distinctiveness, he flows. He is able to grow towards actualizing his potentials. Just as dams trap flowing water into stagnant pools, there are dams to creativeness, to fully-functioning (Kelly, 1962) and to the natural flow or the growth and potential of an individual.

This inquiry brings into focus how labeling behavior adversely affects those aspects of life which contribute to a more open experiencing and growth of the individual. For this purpose several areas for discussion and research have been chosen. They are: the relationship of labeling behavior to self-concept; to person perception; to normality; and to the growing person.

Jordan, Jimmy Eugene (Psychology, August, 1970)

A CROSS-CULTURAL STUDY OF MUSICAL RHYTHM DISCRIMINATION OF WHITE, AFRO-AMERICAN, AND AFRICAN CHILDREN

The purpose of the present study was to determine differences in musical rhythm aptitude (perception, discrimination) of white, Afro-American, and African children. The musical rhythm scores of three groups of fourth grade children were obtained from the Rome (City) Public Schools, Rome, Georgia; Floyd County Public Schools, Rome, Georgia; Ricks Institute in Monrovia, Liberia, West Africa. Race, sex, age and nationality were the subject variables, while the raw scores attained on the Rhythm section of the Seashore Measures of Musical Talents (SMMT) was the criterion variable under consideration.

A Least-Squares Analysis of Variance was employed. It was found that there were no significant F ratios for the raw scores on the SMMT and race, sex, and nationality. The F ratio for the interaction of sex with nationality was not significant.

There was a significant relationship between age and the criterion variable ($p = .01$). This relationship was a reversal of previous findings in that as age increased, accuracy on the Rhythm section of the SMMT decreased.

The tentative explanations of individual differences in capacity, environmental exposure and receptiveness during the testing situation were presented. The present study supported those studies which found no significant relationships between sex and race variables and musical rhythm discrimination. The non-significant relationships between the nationality and nationality sex interaction variables and musical rhythm discrimination appeared to be original findings since no previous studies were available using similar variables.

Although the findings of the present study can be generalized only to the local populations from which the immediate sample was taken, it was hoped that this effort will lead to studies involving the larger white, Afro-American and African populations.

Kennedy, Charles Edward (Psychology, June, 1970)

DETERMINATION OF FACTORIAL COMPOSITION OF A PURPORTED MEASURE OF SELF-CONCEPT TO DETERMINE FEASIBILITY OF FURTHER DEVELOPMENT AND VALIDATION AS A SELF-CONCEPT MEASURE

The subjects used in this study were 394 West Georgia College students enrolled in introductory psychology during the spring and summer of 1968, and the winter of the 1968-69 academic year. The instrument under consideration was referred to as Thomas' Self Concept Inventory, and consisted of 105 statements purportedly measuring seven dimensions of the self: self-satisfaction, bodily satisfaction, interpersonal relations, intellect, self-righteousness, personal responsibility, and authoritarianism. The factor composition of the instrument was determined by means of factor analysis using the principal components solution and rotation to the varimax criterion which yields an orthogonal estimate of simple structure. The closed model or use of unities in the diagonal was used, as was the R technique design for factor analysis. Initially, 12 factors were extracted accounting for 34.75% of the total variance. Data obtained using these dimensions were factor analyzed as outlined above. Four factors accounting for 21.67% of the total variance were obtained. There dimensions were named and discussed. From this analysis, scores on total factors were obtained, correlated, and factor analyzed.

The conclusions drawn on the basis of data presented were: (1) The original seven dimensions were not adequately or clearly defined by their respective items and thus the logical structure collapsed; (2) The second analysis yielded four factors considered to be relatively independent and homogeneous; (3) Neither analysis yielded factors which could be considered strong; (4) The great proportion of total variance in both analyses is revealed to be unique; (5) The instrument cannot yield a reliable measure of self-concept; and (6) No further development should be attempted.

Lacey, Ruth Mary (Psychology, June, 1970)

SYMBOLS: AN INQUIRY INTO THEIR ORIGINS AND MEANINGS, THEIR RELATIONSHIP TO MYTHOLOGY, ART, DREAMS, AND HUMANISTIC PSYCHOLOGY

The whole growth of human culture is based on the symbolization process, but this key to human behavior and thought has been all but

ignored. The antimythological intellectual attitude of our time expresses our fear of the marvellous and unusual, and in our quest for clarity and order we have tried to convince ourselves, that we live, not in a mysterious universe, but in a mechanistic world. We have forgotten that the poetic, mythical, or mystical mode of vision perceives orders and relationships which escape factual description and vanish under the careful scrutiny of the critical intellect. The gains we have made in the evolution of civilized society have been made at the price of enormous losses.

This paper is a descriptive inquiry into the origins and meanings of symbols and of the symbolization process. The psyche is discussed as revealed in mythology, art, dreams, literature, the individuation process, and individual symbols. In this attempted synthesis of available literature, hopefully the basic ground work has been laid for future attention, inquiry, and analysis.

Litaker, Robert Gregory (Psychology, August, 1970)

AN INVESTIGATION OF THE RELATIONSHIP BETWEEN AFFECTIVE AND COGNITIVE CHARACTERISTICS OF CLASSROOM TEACHERS REGARDING THE EXCEPTIONAL CHILD

The study investigated the relationships among measures of personality, knowledge, and attitude of regular classroom teachers toward the exceptional child. Thirty-six elementary teachers volunteered to take the Sixteen Personality Factor Questionnaire (16 P. F.), the Classroom Integration Inventory (CII), and the General Information Inventory (GII). Product-moment correlation coefficients were reported for all combinations of the variables under investigation. A multiple linear regression analysis was performed and a regression line obtained employing the 16 primary and three secondary factors of the 16 P. F. as predictors, and the Acceptance Score of the CII as the criterion. A Least Squares analysis of variance was employed in an attempt to identify significant personality determinants of attitude as measured by the CII score. Profile Similarity Coefficients were calculated as a measure of significant difference between personality profiles of various groups of teachers. There were no significant correlations between the attitude measure and any of the personality factors. The results of "t" tests on the beta weights of the regression equation indicated no significant predictors of attitude toward exceptional children from among the personality factors. An analysis of variance yielded no significant personality determinants of attitude; however, the Sensitivity Factor was significantly related to the knowledge score of the GII. Teacher personality profiles indicated that the personality profiles of the ex-

perimental group were not significantly different from the personality profiles of the general population of teachers.

Melton, Jack H. (Psychology, August, 1970)

PERCEPTIONS OF DEATH IN CHILDREN

The purpose of the study was to determine if a child's perceptions of death could be altered by presenting him with two different types of stories—one coping; one non-coping. The study used four fifth-grade classes and consisted of three descriptions in which the subject made a response to the statement "Write down everything that comes to your mind about death." On Description 1 no story was presented; on Description 2 each child received either a coping or a non-coping story; on Description 3, he received the other kind. The statistical results indicated that the subjects' perceptions were changed in a significant number of cases from non-coping to coping but not from coping to non-coping. The results were also analyzed concerning amount of change and types of perceptions in relation to the subjects' academic-ability grouping.

Rankin, Edward Francis (Psychology, August, 1970)

THE ENCOUNTER MOVEMENT

This study is a historical and phenomenological investigation of the encounter movement. The investigation is primarily based on the professional literature, personal observation and upon the phenomenological descriptions of encounter participants. The underlying premise of this thesis and of the encounter movement is a "growth view of man." The most important part of this view states that man is capable of change; he can find alternative methods of coping with reality if he desires to do so.

Chapter I is an overview of encounter including generic and descriptive definitions; the therapeutic leap; the group's ability to help one to become self-actualized; the self-disclosing and healing factors operating in a group; the rationale; commonality among groups; why encounter is needed.

Chapter II considers leadership and why we need a time-out therapeutic dimension. The types of leadership existing in society are explored and applied to the leader of the encounter group. The opinions of participants concerning the role of the leader are included as well as those of professionals. Opinion-wise, the participants and the professionals do not align as distinct groups. Chapter III is concerned

with the kinds and types of therapeutic changes that can take place in a group and the marathon is considered the paradigm for all encounter groups.

Chapter IV is a historical, phenomenological and statistical evaluation of the entire encounter movement. My findings show that T-groups in business are doomed because they have become institutionalized. Encounter as a personal growth experience is at its apex and should continue to be effective for the next ten years. Possible directions that encounter can take during the next decade are discussed.

Rodd, John Alan (Psychology, August, 1970)

THE MARATHON ENCOUNTER— AN ANALYSIS OF THE PROCESS OF CHANGE

The study investigated and described the affective experience of eight participants in a 24-hour marathon encounter group. Participants rated five dimensions of helpfulness. Data was obtained from a post-marathon reaction sheet and a six-day follow-up reaction sheet.

The data obtained on the post-marathon reaction sheet was compared to normative data for 73 groups employing a chi-square analysis technique and found not to differ significantly (p 0.05).

The marathon encounter proved to be a significantly positive emotional experience. Aggression-confrontation was considered to be as valuable as acceptance-warmth for dimensions of helpfulness. Frustration, group pressure, and anxiety were found to be integral to producing honesty, openness, and intimacy among participants.

Smith, Marion Otis (History, August, 1970)

THE GEORGIA DELEGATES TO THE SECOND CONFEDERATE CONGRESS

Georgia's 1863 Congressional election represented the most complete turnover in legislative personnel in the Confederate Government. Julian Hartridge was the only Georgia representative reelected. The other nine—Warren Akin, Clifford Anderson, Hiram P. Bell, Mark H. Blandford, Joseph H. Echols, George N. Lester, John T. Shewmake, James M. and William E. Smith—were all newcomers. The background of each of these men, their views on the issues during the election of 1863, and their role in the Second Confederate Congress are discussed.

The men in this delegation were relatively young with little legislative experience. Four had none whatsoever, and only one had ever served in a capacity higher than the state legislature. Most of Georgia's

delegates had received only rudimentary local schooling and had military experience.

The turnover of the 1863 election indicated that the Georgia electrorate was displeased with some of the programs of Jefferson Davis. The new members of Congress were expected to work to rectify the abuses of the Confederate administration's programs and to oppose any increase in President Davis' power.

Although the Georgia delegates to the Second Confederate Congress did build records as anti-administration men they did not serve as an effective bloc against administration measures because, in many instances, their vote was split. Furthermore, their energies might have been better spent if they had subordinated states' rights to the Confederate Government.

Stewart, Ben Crowell, Jr. (Psychology, December, 1970)

SEVERAL ASPECTS OF HOPE IN THE RECOVERY OF A MENTALLY ILL PATIENT

This thesis is an experiential account of an ex-institutionalized author's experiences while a patient in a state mental hospital. It purports to show and evaluate the role played by hope in his final recovery and release into society as a self-supporting, productive member thereof. Literature on the subject was scant thus indicating the current need for much further study in this area.

Thompson, Randall Taze (Psychology, August, 1970)

TOWARD AN UNDERSTANDING OF HOMOSEXUALITY THROUGH PSYCHOANALYTIC PERSPECTIVES AND EMPIRICAL OBSERVATIONS

Throughout history, man seems to have insisted as the final truth that the homosexual needed a different orientation concerning his sexual objectives. This "truth" has in fact been a reflection of the society's approach to life as a whole.

By the use of psychoanalytic perspectives and his own empirical observation, the writer has examined the question of homosexuality and the nature of this phenomenon. It appears that the ordinary principles of learning and conditioning are responsible for most homosexuality. Any aims and objects that become attached to the sexual drive do so only as a result of experience.

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